

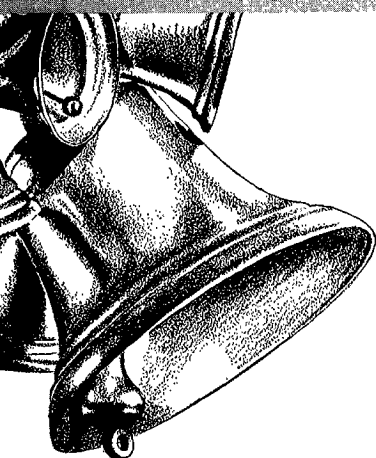
REVIEW and Herald

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Ring Out the Old, Ring In the New

BY THE EDITOR

WHAT of 1963 that is so soon to end? Are we satisfied to let it end without any corrections in the record, without making amends on this or that point where we may have dismally failed during the year? That question ought to rivet our attention for a little time, at least long enough to answer rightly the question and to act upon the answer. Perhaps we were unkind to someone dear to us, someone over whom we would weep rivers of tears if death suddenly took him, or her, from our circle. Think back a little. Thinking may be disquieting, but it is the road to better living and better relationships. We still have a few days before the old year ends, time enough even to write a letter if the injured one lives far away, time enough to make all things right with our fellow men before sets the sun on the last day of this year.

We will enjoy 1964 more thoroughly and be better protected against repetitions of unhappy incidents that may have happened in 1963. A new spiritual harmony, yea, even revival, might take place in some of our churches if we all faithfully followed this simple plan of clearing the record in relation to our fellow man before 1963 becomes simply one more page in history. Each of us helps to write history. We may be rewriting a chapter of it by writing a letter of apology and repentance to someone. If it needs to be

written in tears, let it be so. Tears are the best solvent of misunderstandings, the best medicine for wounded hearts and spirits.

Offenses Against God

Perhaps our offense is not against man, but against God. We may have ignored Him, forgotten Him, too often during the year. So many secular things hold our attention. It is a grievous thing to wound the heart of a friend. How much more grievous to wound the heart of God! Have we witnessed faithfully for Him during the year? Perhaps, like Peter on the black night of his Lord's betrayal, we have given a wrong witness before associates.

Have we made pretentious claims to piety to be seen of men while failing to live up to some of the most primary obligations that rest upon the children of God? Take one choice illustration. Have we been faithful in returning to God that which is His own in tithe, or have we whittled it down in order to meet the payments on a car that was larger than we really needed, or to pay for some gadget for the home that we did not need at all? Is it possible that we have been spending our money in an attempt to "keep up with the Joneses," as the saying goes, rather than with the forward program of the Advent Movement? If we have, now is an appropriate moment to contemplate the sober thought that the Joneses may not even be planning to go to heaven, which is simply another way of saying that if we continue to keep up with them, we shall reach the wrong destination. Heaven is the destination

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Bishop John Cullberg, of Sweden, declared the soul to be as "mortal" as the body.

Mounting Momentum of Conditionalist Witnesses Marks the 20th Century

By LeRoy Edwin Froom



Bishop Gustaf E. H. Aulén, of Sweden, said that immortality is a divine gift, not a human prerogative.



Bishop Nils F. Bolander, of Sweden, preached the resurrection.

IN THIS and the article next week (the last of this series on the conflict of the centuries over the nature and destiny of man), we will give a terse, over-all sketch of some of the conditionalist witnesses of the twentieth century, most of whom are living. An undeniable revolt against the traditional claims of immortal-soulism and eternal-tormentism is now worldwide in scope. It is seen in Scandinavia, the Low Countries, Germany, France, Switzerland, Britain, the United States, Canada, and out to the ends of the earth among scattered Protestant missionaries.

Take first, as an introductory example in the Old World, the distinguished late Archbishop William Temple. As Archbishop of Canterbury he held the highest post in the Anglican episcopate. Highly trained and greatly respected, he set forth in three different books his conviction that annihilation, not eternal torment, will be the fate of sinners. Referring to the modern revulsion against the dogma of eternal torment, he declared that our future life is based on the resurrection. At the same time he exposed the Platonic origin of immortal-soulism and insisted that immortality is offered to man conditionally. Because of his prominence we quote one representative paragraph, typical of others:

"But one thing we can say with confidence: everlasting torment is to be ruled out. If men had not imported the Greek and unbiblical notion of the natural indestructibility of the individual soul, and then read

the New Testament with that already in their minds, they would have drawn from it a belief, not in everlasting torment, but in annihilation. It is the fire that is called aeonian, not the life cast into it."—*Christian Faith and Life* (1954), p. 81.

Men of many lands agree with this, in principle. On the Continent, Danish theologians Vilhelm Beck and N. Teisen insist that the dead "sleep" until the resurrection and they contend that the wicked will ultimately be utterly consumed. The same belief is stated by the Swedish Lutheran cleric Dr. E. J. Ekman, who maintains that the consuming fires of destruction will in due time go out, and the wicked wholly cease to be.

In England, Anglican Dean F. S. M. Bennett similarly insists that the fully wicked will be completely destroyed, and that "everlasting fire" is not "endless duration" but destruction. Prof. Charles H. Dodd, of Cambridge, asserts that no innate immortality is to be found in the Bible, while Dean Walter R. Matthews, of St. Paul's Cathedral, favors the positions of conditionalism, with its utter destruction of the wicked. Even the translator of the Bible James Moffatt challenged eternal torment and commended conditionalist destructionism.

Lutheran Bishop, Catholic Cardinal, and Anglican Rector

Note three diversified spokesmen: Early in the century Swedish Lutheran Bishop John Personne made a sweeping denial of eternal torment, holding the intermediate state to be

the kingdom of death, and eternal suffering to be wholly un-Biblical. And, surprisingly, Cardinal Ludovico Billot, S.J., for 25 years professor of dogmatic theology at the Gregorian Pontifical University, in Vatican City, held that the dead sleep until the appointed awakening, and that man's fate is irrevocably fixed at death. His belief was in direct opposition to the common Catholic position that purification is wrought by the fires of purgatory. That is truly remarkable for a papal prelate. There is restiveness on many fronts over the traditional positions.

Then there was Anglican George Waller, who issued a reference classic on conditionalism, holding that all faculties and powers cease at death. He held that there is total unconsciousness in "gravedom," in which we shall all rest, and that the fires of Gehenna burn only *after* the resurrection. Further, no disembodied "spirits" survive death. His was a real contribution. But there were many more.

Scholarly Swedish Bishop Anders Nygren proves that the innate im-

mortality concept is "not Christian" but Platonic. At the same time Prof. James A. Findlay, of the University of Bristol, in England, asserts that "extinction" is to be the fate of the sinner. Dr. James S. Stewart, of the University of Edinburgh, likewise supports conditionalism, while Oxford professor of divinity Dr. Oliver C. Quick says man wholly dies before totally living, that immortality is a gift of the death-conquering Christ.

Back again in Sweden, Lutheran Bishop John Olof Cullberg declares the soul to be as "mortal" as the body. And a British missionary to Africa, Archdeacon Harold E. Guillebaud (d. 1941), stood adamantly for the ultimate extinction of the wicked, maintaining that the final "eternal punishment" ends human existence forever—that even Satan comes to an end.

Principal of Oxford's Mansfield College, Dr. Nathaniel Micklem, asserts that innate immortality is of Greek, not Biblical, origin. Still more remarkable is the report of the Anglican commission of fifty (1945), initiated by Archbishop Temple, which states that "Eternal Life" is only for "believers in Christ," that the "future life" is of the "whole man," and that there will be complete destruction of evil. That is remarkable for a group report—a reflection that is significant.

Then there is Dr. Norman H. Snaith, of Wesley College, who holds that innatism, that is, innate immortality, is not a "Biblical idea"—that

there is no independent persistence of disembodied spirits, no "immortal soul" that "survives death." And over in the Netherlands Dr. Gerardus van der Leeuw, of the University of Groningen, asserts that the soul ceases to exist pending the resurrection, dies in death, and that immortality begins at the resurrection.

Diversified Leaders Support Conditionalism

Once again in England, the secretary of the Free Church Federal Council of Britain, Dr. Aubrey R. Vine, contends that man is not immortal but "immortizable," that man is an "integrated unit," not a dualism, that he is not a spirit inhabiting a body, and that total "disintegration" will end the existence of the sinner.

We come now to a few American spokesmen. Dr. Martin J. Heineken, professor of systematic theology at the Philadelphia Lutheran Seminary, says that no man has inherent immortality, that in death he is unconscious of the passing of time until the resurrection. No man has life in and of himself, and the dead, in unconscious sleep, are unaware of the passing of time. Man is a unit, not a soul dwelling in a body. Similarly, Congregationalist Dean Willard L. Sperry, of Harvard Divinity School, says sinners will vanish, under final punishment, into eternal "nothingness."

With this agrees Princeton's professor of Christian ethics, Methodist Paul Ramsey, who affirms that man does not naturally possess immortality. In Canada, professor of New Testament G. B. Caird, of McGill University, asserts that the resurrection restores the whole personality. And Lutheran Dean Eric H. Wahlstrom, of Augustana Theological Seminary, assures us that "resurrection" is our only hope of future life.

Over again in Sweden, Bishop Gustaf E. H. Aulén says immortality is a divine "gift," not a "human prerogative." And Bishop Nils F. Bolander declares that our deliverance is not through death, but resurrection. British Presbyterian professor of New Testament Thomas W. Manson, of Manchester University, affirms that man sleeps in death, that his continuance of personality comes through the resurrection. Such is a roving glance at the widespread but nevertheless unified view, on many essentials and on many fronts.

Next, we will listen to clusters of conditionalist witnesses, grouped by countries for convenience. The impact is impressive.

Over in England, a professor of systematic theology of Richmond College, Dr. Harold Richards, asserts



Archbishop William Temple, of the Anglican Church.

Canterbury Cathedral, situated on the river Stour about 53 miles southeast of London. Canterbury is the ecclesiastical metropolis of England.



that immortality is a gift, not a natural possession. Dr. Basil F. C. Atkinson, teacher and librarian of Cambridge University, teaches that man is not immortal. He is not an "immortal soul" imprisoned in a mortal "body." Further, the unrepentant sinner is destined for the irremediable second death of everlasting destruction.

Anglican Keswick leader John Stuart Holden, of St. Paul's Church, London, in an article in the *Evangelical Christian* (April, 1953), expressly stated that the dead sleep until the Second Advent, that they are still in this allotted "place of waiting," this state of sleep, awaiting the great and solemn summons of the angel's trump.

Canon W. H. M. Hay Aitken, noted Anglican missionary, maintains that an infinitely good and merciful God does not consign men to "measureless aeons of torture in retribution for the sins and wickedness of a few swiftly passing years here on earth" (Foreword to Eric Lewis' *Life and Immortality* (1949), p. "f"). And British Rector David R. Davies maintains that the soul can be destroyed, and that innate immortality is not a Biblical, but a Greek Platonic concept. He believes that man was made for immortality, with immortality bestowed at the resurrection, and that *Hades* is not a ghostly, shadowy underworld, not a place of unending torment for the wicked, but a state of unconsciousness devoid of passion and suffering.

Then there is Avary H. Forbes, professor at All Nations Bible College, who declares that there is no "infinite torture for finite sin." He asks whether Christ suffered "infinite punishment"—and affirms that since He did not, this precludes eternal torment. Anglican Rector Bernard L. Bateson, of Holton, England, arraigns the traditionalist fallacies, tabulating his sundry reasons in a masterful fashion. He exposes the five basic fallacies of immortal-soulism, and presents the Biblical platform for conditionalism.

The rector of St. Aldates, Oxford—O. Keith de Berry, in *The Making of a Christian*—asserts that the dogma of eternal consciousness in hell is the Catholic position, and that the destiny of the wicked is "annihilation," not "everlasting torment." Finally, another English theologian, Methodist William Strawson, of Handsworth College, Birmingham, affirms, in *Jesus and the Future Life* (1959), that eternal life is a gift, that the sinner perishes because he is without in-

nate life, and that our future life is not our "inevitable possession." Such are British voices.

Ground Swell of Revolt and Breakthrough

We here bring to a close this first installment of our review of twentieth century conditionalists. The testimony is now so expanded that space limitations preclude further coverage. Suffice it to say that the number of twentieth-century witnesses—well over 200 that I have thus far discovered—constitute a brilliant aggregation. They are spread through most Christian bodies, and are scattered not only over the New World and the Old but out to other continents and Oceanica. They compass many lands and languages. A ground swell of revolt apparently is developing

against the traditional positions on the nature and destiny of man.

The men in revolt are of such high caliber, and of such influence, that beyond controversy there is a sizable break in the wall of immortal-soulism. There is a large scale giving way of the barriers of prejudice against an objective study of the whole question of life, death, and destiny.

Truly this is our golden day of opportunity to present the Bible truth of conditionalism, facilitated and buttressed by the historical approach—with compelling facts, logical appeal, and a more winsome positive approach, now available to us. Countless thousands will find themselves impelled to go along with us in completing the arrested Reformation in this specific area.

(To be continued)

Beyond the Death of Death

By HARRISON PALMER

Our dying world still struggles on
In search of ways to live,
Defying God at every turn,
Though life He'd freely give
If man would but submit his will
To Heaven's just demands,
Resigning wayward heart and soul
To Christ's transforming hands.

Dread storm clouds long have lowered dark,
While smoldering fires burned;
Man's hate for man—contempt for God—
Vile attitudes we've learned!
So now we stockpile bomb on bomb,
Speed up the missile race,
Prepare to gamble human lives
For sites in outer space.

Thus on toward Armageddon's woes
We plunge with headlong speed,
To make of earth a shambles vast
Where countless hordes shall bleed;
And where, defying man and God,
Our rebel race shall die,
Whose mangled forms, when Christ has come
Unburied there will lie.

Then, when millennial days are past,
The wicked dead arise;
Earth's rebel host of fiends and men
Meet fire from the skies.
Both Death and Hell are cast therein
In second death to lie
Through ages that shall have no end,
Where even Death shall die!

But, thanks to God, this dismal scene
Is not at all the end
For those who yield their hearts to Christ
And make God's Son their Friend.
Because He lives, they too shall live
With Him who died for them;
And in His crown each one shall be
An ever-shining gem.

In God's eternal earth made new
Each ransomed soul shall sing
Among sweet blooms that never fade,
Of Christ, our Saviour-King.
With faces shining like the sun,
And garments glory-bright,
We'll sip the sweets of endless life
In Christ's effulgent light!

COLLEGIALITY

*Will an increased emphasis on the authority of bishops
weaken the doctrine of papal infallibility?*

DURING the first few weeks of the current session of the Vatican Council, the Catholic Church concentrated on looking at herself, in preparation for studying her relationship to non-Catholics. The last schema considered by the first session, a year ago, was *De Ecclesia* or "On the Church," so this is where the Roman hierarchy reopened its debate when the present session opened, September 30.

It is felt that the schema on the church is the keystone in the arch of the council. The draft presented to the "fathers" has been so heavily revised during the past year that it is practically a new schema. As distributed in St. Peter's at the opening of the second session this dogmatic constitution of the church, as the schema is called, comprised, besides an introduction, four chapters: (1) "The Mystery of the Church," (2) "The Hierarchy," (3) "The People of God and the Laity," and (4) "The Vocation to Sanctity in the Church."

In commenting on this important schema, Cardinal Doepfner, one of the four moderators and a leader of the so-called liberal wing, emphasized that "the schema on the Church has not the slightest intention to formulate revolutionary principles. Like every other Council, the Second Vatican Council is pursuing its task deeply intent on remaining faithful to the divine constitution of the Church in the light of tradition." Thus, dogmatic changes are hardly to be expected. Furthermore, many bishops—probably most—hope that the Roman Catholic Church will not emerge from the council with a heavier baggage of dogmas than it now possesses.

For several weeks the debate droned on, the main issues probably being the mission of the college of bishops, the role of the laity, a married versus celibate diaconate, and the degree of membership of non-Catholics in the mystical body of Christ.

As the weeks went by it became obvious to nearly everyone that although oratory flowed on, interest was

drying up as the council was losing itself in a maze of theological needle-points. The council was faced with the problem of being a committee of well over 2,000 elderly gentlemen trying to draft some kind of document that would reflect the Catholic viewpoint regarding the nature of the church.

It is true that in Rome time has a different meaning than elsewhere, and one year is a rather brief period in the Catholic Church's centenary outlook, nevertheless listening for three hours a day, five days a week to Latin speeches, which a great number of bishops (more than will admit) do not understand, is not exactly thrilling! Illusory busyness, rather than substantial progress, produced irritation and restlessness; bishops began to go home. One of the observers was quoted as saying that he was training his college sophomore son to be his successor, and Cardinal Cushing before going back to Boston reportedly muttered that what was needed at Vatican II to get the bishops moving was to take up some offerings—they would not hang around long then!

A Great Crisis

After about one month the council had come to a great crisis. Many bishops were depressed and beginning to get discouraged. Since there was no real discussion on the council floor, no one being asked to clarify on the spot what he was saying, and since the various speakers would take ten-minute turns expounding various phases of the church schema, often only remotely connected with what the preceding spokesman had said, it was hard to assess the popularity of what was being suggested and discover a consensus. Applause was ruled out, nevertheless from time to time applause could be heard, as when popular Cardinal Suenens of Belgium suggested bringing women into the council!

Things bogged down and a logjam developed. The four council moderators, led by Cardinal Suenens, felt that drastic action was needed. They

suggested that the prelates be allowed to take straw votes on five key propositions of the church schema. The conservative, curia-led forces bitterly opposed these polls.

Most of the council presidents, commission presidents, and members of the coordinating commission opposed the moderators' proposal to put some broad test questions on the church schema to a floor vote, to discover the mind of the assembly. But the Pope sided with the moderators and the logjam was broken. In fact, on the weekend of October 27 word went around that Paul VI had agreed that the moderators were his legates and had the right to discover the will of the assembly by calling for it to vote on questions that would indicate to the commissions the will of the majority of the council and thus get the business rolling.

The Pope's intervention broke the deadlock. By overwhelming majorities the council members voted (1) that episcopal consecration constitutes the highest level of the sacrament of orders, (2) that legitimate bishops are members of the episcopal body, (3) that the body or college of bishops succeeds the college of apostles, and that in union with its head, the Roman pontiff, and never without this head, the college of bishops enjoys full and supreme power over the universal church, (4) that the supreme and full power of the episcopal college united with the pope belongs to this body by divine right, and (5) that the diaconate be restored as a permanent and distinct rank of the ministry, according to local needs. In the meantime several chapters of the liturgy schema were approved, authorizing, for example, greater use of the vernacular in the mass, approving so-called modern art but condemning "extreme abstractionism," admitting double communion (bread and wine) in certain cases, and providing for more preaching.

The test votes of the council regarding collegiality [the relation of bishops to the pope in sharing the leadership

of the church] are of great importance. This seems to suggest a process of upping the bishops and a possible return to a conciliar form of church government. In the early centuries of the Christian Era there developed a centralizing tendency in the Catholic Church, first leading to episcopal centralism, then patriarchal centralism with three, and later five, centers of authority, finally pivoting the church on two centers: Rome and Constantinople.

Roman Catholic key theologian Gustave Weigel, S.J., pointed out during a press conference sponsored by the American bishops' panel that tendencies toward centralization, culminating in the Papacy, were stronger in the West than in the East. In the late fourteenth and early fifteenth centuries there was a break, with a movement against papal centralism coming to the fore at the Council of Constance (1414-1418) when the principle of collegiality was in high vogue. Constance even advocated holding a council every five or ten years. Then a reaction set in, culminating in the Council of Trent (1545-1563), which canonized papal centralism. "All things human work out, if you wait long enough, badly," says Father Weigel. The trend is now toward decentralization, but he feels that perhaps later the pendulum may swing back toward papal centralism.

Collegiality seems to involve a double form of supreme power in the Roman Catholic Church. This two-fold power of Roman Pontiff and college of bishops will probably find expression in the constitution of some kind of apostolic college presided over by the pope, with a membership of the patriarchs, cardinals at the head of dioceses, and some archbishops and bishops representing national bishop conferences according to norms to be set up at some future time. It has been suggested that this college should have two secretaries, one for the Oriental and one for the Latin churches. In the event of other churches joining Rome, they would obviously be represented in this inner circle. Thus the acceptance by the council of the concept of collegiality is favorable to the Orthodox and Anglican bodies.

The vote on the sacramentality of bishops is especially favorable to the Orthodox, for they accept the episcopacy as a special level of ordination, while for the Anglicans the question of the difference between priesthood and episcopate (is it a legal or sacramental difference?) is not clear.

Dr. Robert McAfee Brown, Presbyterian professor of religion at Stanford University, to whom we referred in our preceding article, feels that "collegiality makes possible a new sit-

uation in the Roman Catholic Church." He stated to me at the Hotel Pensione Castel Sant'Angelo, where the majority of the non-Catholic observer-delegates in Rome are staying, that "collegiality is essential in terms of the Catholic Church. It is the only way to dispel the picture of extreme monarchical papalism. This image will no longer be accurate to describe the Catholic Church." Now the authority in this church will be the pope and the bishops. This viewpoint seems to be quite similar to that of some council progressives who believe, as reported by *Time* magazine, that "this Council was called to abolish papal-try."

On the other hand, several Protestant observers have pointed out that the council vote stating that the bishops have supreme power *de iure divino*, that is, "by divine right," presents a serious ecumenical problem, even widening the breach between Protestants and Catholics. While a good number of non-Catholics would probably be willing to accept episcopacy as a good practical way to govern the church and help promote Christian unity, to say that the episcopal form of church administration is a divine structure is an altogether different matter.

Prof. Oscar Cullmann, of the universities of Paris and Basel, whom I had the pleasure of meeting at the Waldensian theological faculty in Rome, pointed out to me two serious faults in Catholic collegiality: (1) the departure point is not evangelical, for papal primacy, Peter's role, and apostolic succession are all taken for granted, and (2) bishops are spoken of as if the New Testament knew bishops in the way we see them in the Catholic Church today.

We would fully agree with the distinguished professor, that for us the papal primacy is a basic issue. We

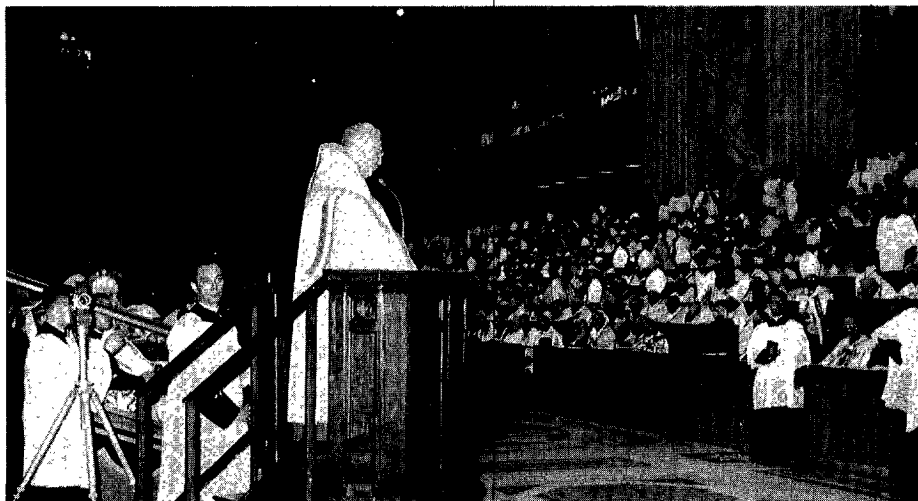
cannot take apostolic succession for granted, for the apostles were unique in that they were eyewitnesses. Texts referring to the apostles apply to them and not to bishops. Theirs was an exceptional prerogative, one that, because of its very nature, could not be passed on to others *ad infinitum*. The New Testament says nothing about succession of bishops.

Furthermore, the apostles were not bishops in today's sense of the word. The bishops in the New Testament were pastors, and there is no real difference between bishops and presbyters. Peter may have been the voice of the apostles, but he was not the chief. If he directed the Jerusalem church, it was not for long. Soon James took over, while Peter engaged in active missionary and evangelistic work. Several of the bishops have said on the council floor that the term "Peter and the apostles" (and presumably as a necessary corollary "the pope and the bishops") should be avoided because it implies that Peter was not one of the apostles.

A Difficult Task

The principle of collegiality is, of course, closely connected with the doctrine of papal primacy and infallibility. There is no question that the dogma of 1870 weighs heavily on today's discussion. The progressive bishops are faced with the extremely difficult, if not impossible, task of wanting to introduce a degree of democracy in an absolute monarchy. Professor Cullmann says with feeling that the intentions of many bishops are good, but it is at times tragic to listen to the debate, because they cannot go back on the 1870 dogma. They may succeed in attenuating it, but the council cannot abolish those decrees, because if it did it would no longer be the Catholic Church.

Cardinal Doepfner, German arch-



S. APPETITI

Archbishop Felici, general secretary of Vatican Council, addresses the council.

bishop of Munich, said recently that the concern of the council to put into clearer light the mission of the college of bishops is "without prejudice to full acceptance of the decisions of the First Vatican Council and of the dogmatic definition of the primacy of the successor of Peter."

In reality, the danger of a reassessment of the power, prestige, and supreme authority of the pope seems to us nonexistent. Rather than the pope, it is likely it will be the curia that, following the upgrading and revaluation of the bishops, will find itself deprived of some of its cherished and jealously guarded prerogatives. It will probably have to renounce some of its rights, which will be transferred to the various conferences of bishops.

It is obvious that the newly voted concept of collegiality has some relation to papal infallibility and may even, in practice, have some effect on its exercise. Articulate Dr. Brown of Stanford University goes so far as to say that collegiality will make it necessary that Roman Catholic infallibility will not be so much that of the pope, but rather the infallibility of the church. He sees now two separate sources of power in Rome: the bishops and the pope. The pope will speak with the college of bishops and as head of the college and will reflect the college of bishops' opinion. Scholarly and careful Dr. Edmund Schlink, of Heidelberg, agrees with the view that in practice the pope will work with the bishops. The bishops will be "infallible" with the pope, but the Roman pontiff will be "infallible" *with and without* the bishops.

Collegiality is probably a step forward, but in the last analysis it does not make a great deal of difference to Protestants, for collegiality is in no way a rejection of the papal infallibility doctrine; it is only an affirmation that such a doctrine includes the solidarity of pope and bishops. "What is happening," Father Weigel told me during a most interesting Sunday morning conversation, "is that what is being denied is that infallibility can be exercised by a centralized bureaucracy. There will not be any kind of juridical investigation of the mind of each and every bishop prior to the pope's exercising his infallibility prerogatives, but actually there will be an agreement, without any ballot form, before the pope acts. Collegiality does not cancel out what was said in 1870, but it modifies it in the fuller context." Nevertheless, it is unmistakably clear that the expression of Vatican I defining papal infallibility *ex sese et non ex consensu ecclesiae* ("of himself and not of the consensus of the church"), will not and cannot be reversed.

The great majority of the bishops do not wish to negate papal primacy, nor do they want to reduce it to a mere primacy of honor. According to one theory, the attempt will be made to spiritualize as far as possible the figure and function of the pope and as a result interpret episcopal sub-

mission less juridically. We wonder whether this will be the way Roman Catholicism will choose to move in an effort to get out of the blind alley into which the peremptory and haughty definitions of Vatican I have plunged it.

(To be continued)

The Art of Living..... **when** **you're** **young**

by Miriam Hood



DO PEOPLE still make New Year's resolutions? It seems to me that not long ago this custom, with a kind of ritual surrounding it, was observed conscientiously by nearly everyone. It went like this: Along toward evening on the last day of the old year you took a sheet of paper and a pencil and retired to an isolated corner of the house for some serious self-evaluation. This involved looking both backward and forward, metaphorically speaking. You had to be pretty analytical, pretty merciless in your self-examination, so you could decide in what areas you most needed improvement.

Lists of resolutions were lengthy or brief, penetrating or superficial, depending upon the character and temperament of the author. They might range in scope from such items as "I resolve to get up immediately every morning when the alarm rings" to "I resolve to look for only the best in all my friends." You can sense the difference in depth here, but each of these resolutions, if followed faithfully, could have a most beneficial effect upon the life of the resolver.

Streamlined Resolve

Perhaps nowadays no one has time, or thinks he has time, to involve himself in such a long-drawn-out process as the one just described. The jet age has produced a sort of streamlined version of every facet of living. Therefore I'm going to suggest a streamlined New Year's resolve—just one resolution; but don't be misled by its deceptively simple appearance. Here it is:

I resolve on January 1, 1964, to start being all that I can be, and to keep this viewpoint as a working philosophy throughout the year.

You see, when you're young, you usually have the feeling that you've time and to spare for the realization of all your dreams, all your goals. All of life stretches ahead. So what's the harm in "laughing and skipping" and sniffing the daisies, and going off on exploratory tangents, and not getting down to the very real business of goal-directed behavior?

Well, I'll tell you what the harm is—you're operating on a false premise—namely, that there's "plenty of time." Actually, there isn't much time. The

years go so fast, so relentlessly. Sometimes I think life can best be compared to an interesting program. You buy your ticket and sit in the audience, waiting impatiently for the first number to be introduced. Won't the program *ever* begin? Won't something *ever* happen? But suddenly, with a start of disbelief, you realize that the program has not only begun but it's almost over. Where did the time go?

When you're young, quite often it seems that life drifts along routinely and uneventfully. You're expecting something earthshaking; you're just "dying" to be out from under home rules and school rules, to be able to decide for yourself. In other words, you're waiting for the program to start.

But it *has* started. And you really can't afford to keep promising yourself that "sometime" you'll use your study periods wisely, so your grades will reflect your real abilities. You can't afford to plan "sometime" to attend Sabbath school and church regularly rather than sporadically. You can't afford to push to the back of your mind your involvement with bad habits that would shame you if others knew about them. "Sometime" you'll reform—no, start *today!*

The simple truth is that what you will eventually be—the sum total of YOU—you are now becoming. Are you satisfied with the picture you see in your soul mirror?

I'm not suggesting that you must be able to score yourself 100 per cent in every area in order to start being all that you can be. If this were the case, there'd probably be no need for the resolution. What I am suggesting is that you take a good hard look at yourself and your goals, and map out a sensible program for the improvement of the former and the realization of the latter. This one resolution could, I think, be highly important in your life.

So here's to 1964—a new year and a new you!

Ring Out the Old, Ring In the New

(Continued from page 1)

of the true Adventist, and he is uninterested in keeping up with anyone who is not going in that direction.

Can we really say that we are content to let 1963 become history if we have not secured forgiveness from our God for sins against Him? Nor is it sufficient simply for us to say we are sorry and would God please forgive. As John the Baptist declared to some who came to him for baptism: "Bring forth therefore fruits meet for repentance." There is oftentimes something for us to do to rectify the past if our prayer of repentance is to have a genuine ring.

Some of us, for example, need to make a solemn vow to our God that we will, without delay, set out immediately to restore what we have stolen from Him. Better, if need be, to go without butter on our bread than to fail to do all within our power to give proof of the sincerity of our repentance. Men do not suffer for the lack of butter, but they do suffer when they lack God's blessing. This is no doctrine of penance nor of salvation by works. Forgiveness is the free gift of God, but there is a place, in the language of Scripture, to "bring forth . . . fruits meet for repentance."

What of the Future?

Now, what of the future? It is still good to make resolutions, though many make sport of the idea. It is still the essence of good religion to resolve to set our will on the side of God's will. That precedes all else. When our will is placed on the side of God, then we may rightly call upon Him to strengthen our will to do His will, "for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

If 1963 has been rightly cared for in relation to God and man, then we may properly take as our guide the words Paul used for his own life: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Spend no time repining. It is in the future that our hope lies. It is in the year ahead, untainted, unstained, unmarred, that we must find our challenge, our hope, and our strength. We "can do all things through Christ which strengtheneth" us (Phil. 4:13). We can make the year 1964 a glorious success in fellowship with our God.

We shall make many contacts in

this coming year, contacts with those outside the faith and those within. We can make the path of many brighter if a light radiates from us as we walk the highway of life with them. And what a glorious privilege it is to light the path and to steady the steps of men and women. For all we know, they may be trying to bear up under crushing loads.

What added joy and deep inner satisfaction we can have in our relations with our God. One of the resolves high on our list should be that we will commune with God faithfully morning and evening. Therein lies the secret of spiritual strength and happiness in our religion. How can we hope to find reality and joy in public religious services if we have had no fellowship with our God in private?

The turn of the year is a most fitting moment to list mentally, if not on paper, certain areas of our life where we are determined, by God's grace, to have victory in the future rather than defeat. We should always plan on victory. Victory never comes to those who are placidly resigned to defeats. We may live on higher levels than before, but not unless we are resolved to climb. The strength to climb comes from God, but the decision to raise one foot above the other in an upward path is ours.

More Time for God

Speaking of resolves, now is the time, before the year opens, to plan resolutely and very specifically so to rearrange our program as to be able to give more time to the advance of the work of God. How frequently we

reject the pleas of pastors and other church leaders to do this or that distinct service by declaring, "I don't have time." In too many instances this is simply another way of saying, "There are too many personal matters for which I want to use my time."

And should we not also make a new and definite resolve to discover ways whereby we can dedicate more of our money to God? We are not forgetful of the fact that there are some among us, even in bountiful America, who literally must live from hand to mouth, and who are thankful when they are able to discover, week by week, that the hand is able to reach the mouth. On the other hand, multitudes of us in America, where reside most of our readers, do not live from hand to mouth; far from it.

A great host of us have set up a pattern of quotas for our giving to God. We give this much or that each week to missions through the Sabbath school, for example. The same applies to other repeating obligations to the church. Could not many of us raise the level of this per capita giving? The answer is Yes, undebatably Yes. Indeed, if we do not, how shall we ever, in our generation, give a new, great forward impetus to the work we are called upon to do?

Let us ring out the old and ring in the new, for 1964 is upon us. May God bless each member of the Advent Movement as he reaches January 1, that his feet shall march steadily every day in the year toward the shining city on the mountaintop, the city of our God, the New Jerusalem.

F. D. N.

Fellowship of Prayer

"Praise the Lord for Your Prayer Circle"

"About six months ago I wrote you concerning a young man in a prison camp and requested that someone visit him, as he was taking Bible lessons. No minister ever got to see him, but your prayers and the Holy Spirit impressed him. I praise the Lord for your prayer circle. He was baptized recently. About three months ago I requested prayers for a woman who wished to unite with the church. We prayed that her husband and children would be more agreeable instead of making her life a trial. We must give God the glory, for your prayer circle was triumphant, and she too was baptized on March 9. All our prayers have power to overcome the enemy."—Mrs. S., of Idaho.

"A few years ago I asked you to pray for my daughter. How happy I am to tell you she has returned to the Lord. Will you pray now that she and her son be reunited and that there will be love and understanding between them? We should never cease to thank God for His love and mercy. As we see our prayers answered, we know something of the love the Lord has for us."—Mrs. B., of Colorado.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



STANDARD PUBLISHING COMPANY

Stephen revealed forgiving love when he prayed, "Lord, lay not this sin to their charge."

The Grace of Forgiveness

By Leslie Shaw

Minister, British Union Conference

HOW often one hears the remark, "It is hard to forgive." Those who most often say this are members of the Christian church. Perhaps this is not so surprising, since people of the world are not much interested in forgiveness. Generally their policy is to revenge all wrongs. "All right," says the worldly person when wronged, "you wait, and I'll get even with you." And if he does not frankly state his plan like this, he still secretly intends to get revenge, with interest, at the first opportunity.

Christ, knowing the hearts of all men, when teaching the principles that were to operate among the members of His kingdom, referred to the normal rule operating among men when they are aggrieved: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy"; "An eye for an eye, and a tooth for a tooth" (Matt. 5:43, 38). Jesus, looking over the entire history of mankind, saw the tragic outcome of living according to such a policy. Such an attitude, when prac-

ticed, creates perpetual animosity and strife.

In contrast with this attitude Christ declared: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:39-41, 44, 45).

Christ, in setting before mankind a better way than seeking personal revenge, refers to the divine example. God bestows the blessings of sunshine and rain equally upon the evil and the good.

In case any should feel that Christ

is not presenting a true parallel, let us pause to think a little. Is sin a personal injury against God? When we sin, are we affronting Him?

The Bible reveals that all sin, being the transgression of divine law (1 John 3:4), springs from the natural enmity of the human heart against God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Sin is not only an affront to God's holiness but also a direct challenge to the divine authority; it is a deliberate act of rebellion against the government of Heaven. Sin is even worse than that; it is a mean and despicable insult to the divine Benefactor who richly bestows all things. Yet how does God react to man's outrageous behavior? Jesus declares that He continues to bestow His blessings equally upon both the just and the unjust.

When the Jews claimed that they were Abraham's children, Christ repudiated their claim by saying, "If ye were Abraham's children, ye would do the works of Abraham" (John 8:

39). Now He declares that in order for us to be the children of God we must bestow blessings even on those who do evil against us.

Enlarging upon this point, Christ goes on to ask, "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:46-48).

There is no virtue in doing kindnesses to those persons who will most certainly return that kindness, though such actions make social life easy and pleasant, and for this reason alone are commendable. But real virtue lies in kindnesses done to those unable to repay (Luke 14:13), and more especially to those who would do ill. And why should we act kindly toward those who would treat us ill? That we might turn them from being our enemies into our friends? That would be a laudable objective, and also a much more likely result than by returning evil for evil. But no, we are not to do good in return for evil merely to make a friend of an erstwhile enemy, but that "ye may be the children of your Father which is in heaven."

Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." The work that Jesus was doing for God was to bring salvation to men; and this He did while they were either wickedly plotting against Him or selfishly seeking to use Him for their own private and national ends. Try to get the picture as Christ presents it of God, and try to get the picture as Christ reveals it in His own life of selfless devotion.

"The law of self-renouncing love is the law of life for earth and heaven."—*The Desire of Ages*, p. 20. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Such love finds it easy to forgive—and God is waiting for that kind of love to be manifested by His people. Stephen revealed it when he prayed for his murderers, "Lord, lay not this sin to their charge" (Acts 7:60). Here was a true reflection of the Christ who on the cross prayed, "Father, forgive them; for they know not what they do." Moses showed that same love when he asked God to forgive Israel's sin or blot his name from the book of life (Ex. 32:32).

Usually if a man expresses a willingness to forgive a wrong done to him, he waits until he first receives an apology—and quite often he works to force an apology. But "we should not

think that unless those who have injured us confess the wrong we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God we are to pardon all who have done evil to us."—*Thoughts From the Mount of Blessing*, pp. 113, 114.

Doubtless all Christians, upon reflection, will say to themselves, "I wish I could do that." And they should. Note the force of Christ's words: "Forgive us our debts, as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:12, 14, 15).

What is the secret of forgiving freely?

"The whole secret of living this kind of life is that man should be utterly detached. He must be detached from others in the sense that his behavior is not governed by what they do. But still more important, he should be detached from himself, for until a man is detached from himself, he will never be detached from what others do to that self. As long as a man is living for himself, he is sensitive, watchful, suspicious of evil intent, jealous; he is envious and therefore always reacting immediately to what others do. He is in intimate contact with them. The only way to detach yourself from what others do to you is first of all to detach yourself from yourself."—MARTYN LLOYD

JONES, *Studies in the Sermon on the Mount*, vol. 1, p. 304.

That a man might see matters in correct perspective, Christ told the parable of the Two Debtors, in Matthew 18. It should be noticed that this parable was given by Christ to emphasize His answer to Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him?"

In the parable, one man is a debtor to God, the other a debtor to his fellow man. The debtor to God owed 10,000 talents, an unpayable sum, whereas the debtor against his fellow man owed but a pittance, a mere 100 pence! It is the purpose of the parable to show that the enormity of our debt to God plus the gratitude that should fill our hearts upon reception of divine forgiveness should make it impossible for us to be hardhearted and unforgiving toward our fellow men.

As Christians, would it not be well for us, as we reach the close of another year and as we enter 1964, to ask ourselves just how it is with us? How have we measured up to the standard of divine forgiveness during the year that is past? Have we been unrelenting and unforgiving? Have we allowed bitterness to enter our soul?

We need a new vision. We need to see that our own righteousness is as filthy rags. We need to see that we are as an unclean thing, and that our own iniquities, like the wind, have carried us away. We need to see that our own unforgiving spirit, above everything else, unfits us for the society of heaven. How could we possibly enjoy heaven in the presence of God when His generosity toward us could only serve as a most clear and constant reminder of our own ingratitude and bitterness toward our fellows?

Therefore, "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).



Your Denominational IQ

By Idamae Melendy



The various General Conference departments have been led by a succession of capable men through the years. Choose the name in each group that does not belong in the category in which it appears. Answers on page 22.

- (1) General Conference Religious Liberty Department secretaries: A. W. Johnson, W. A. Scharffenberg, H. H. Votaw, C. S. Longacre.
- (2) General Conference Medical Department secretaries: Robert A. Hare, T. R. Flaiz, A. W. Truman, H. M. Walton.
- (3) General Conference Education Department secretaries: E. E. Cossentine, H. R. Salisbury, B. G. Wilkinson, Frederick Griggs.
- (4) General Conference Publishing Department secretaries: G. A. Huse, E. R. Palmer, N. Z. Town, E. W. Tarr.



By Beatrice S. Stout

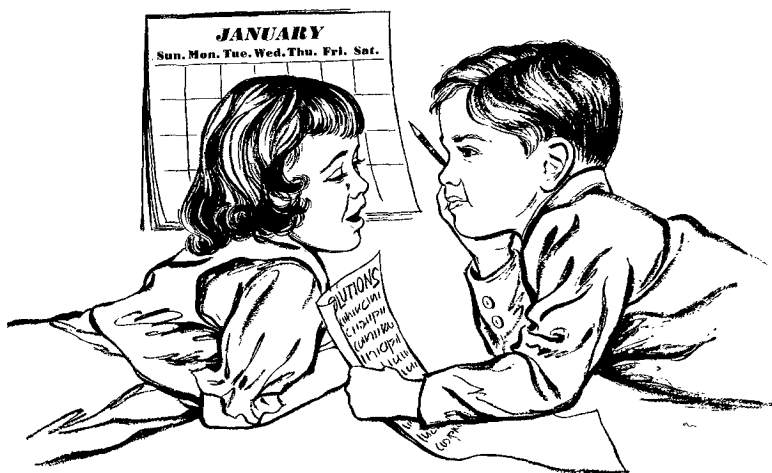
A NEW YEAR awaits us. Into our hands is placed a new book, its pages clean and unmarred by mistakes and blunders. Most of us are making new decisions for more victorious living in the coming year. "Forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13), we shed, as it were, the shabby old garment of the past for more pleasing attire.

But let us not deceive ourselves. The failures of the past will be repeated unless we do more than hope and resolve. Well-established patterns of living will not be changed without a struggle. Unfortunately for some, reform will go no farther than mental assent or wishing. In that case, the past will be repeated. For others the pressure of everyday living will cause them to quickly forget their high resolves.

What is needed is more than an emotional approach to the changing of a few bad habits. A growing sense of the lateness of the hour will help to solidify our good resolutions. By adopting the highest standards of Christian living and bringing our lives into line with the wealth of instruction given to this people by the mercy of the Lord, we take a realistic attitude about changing our habits. Once this essential moral choice has been made, we may find unsuspected depths of courage and resolution in ourselves.

We must keep before us the ideal of perfection, and "though we fall, rise quickly by His grace. 'Tis constant coming back to God that counts and changes sinners into godly saints." Without the vitalizing power of Christ, man goes down to defeat as a sand-bank before a raging flood. But tremendous power for victory is available when we exercise our will power, and reach for divine strength. "I can do all things through Christ" (Phil. 4:13), declared the apostle Paul. "Everything depends on the right action of the will. Desires for goodness and purity are right, so far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their

The Unlived Year



evil propensities. They do not yield the will to God. They do not *choose* to serve Him."—*The Ministry of Healing* p. 176.

During the coming days it will be increasingly evident that "we wrestle not against flesh and blood, but against . . . the rulers of the darkness of this world" (Eph. 6:12). We must awake from the slumber of death to the solemn realization that the end of all things is at hand. "As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them and laughing at the folly of those who accept his suggestions and enter his snares."—*Early Writings*, p. 268.

What possibilities the coming year holds out to the Christian of new

heights to attain! Power such as we never dreamed of awaits our demand and reception. "The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God."—*The Desire of Ages*, p. 173. The present life offers little at best. The road winds up and down, the future hidden until the end of the path. Success and failure, laughter and tears, are part of the journey. Christ alone sees all the road. Like the dove of the deluge, bringing a message of peace, God's love "sends out its gentle rays into the immense emptiness of life."

Since "there can be no growth or fruitfulness in the life that is centered in self" (*Christ's Object Lessons*, p. 67), shall we make our New Year's resolutions meaningful by the complete dedication of ourselves and our possessions to Christ? This can be the best year in our experience!

God's Children on Almond Street

By Carrol Johnson Shewmake

WE WERE moving again! I pushed the hair out of my eyes as I looked out the doorway of our new home. In front of the house my minister-husband and the moving-van driver were unloading the van. Hastily I chose places for the furniture and decided what boxes went in which rooms. Whenever I looked out the door I was almost frightened by the many, many children gathered around the van.

"There must be dozens of children out there!" I thought. My own children numbered four—Johnny, age five; Paul, just four; Tommy, two and one-half; and Julie, 16 months. We were moving from a church parsonage in a childless community to a tract home in a new town. Two little Adventist girls had been my children's only playmates.

"And now this horde of children!" I mused. I knew my boys would be delighted with the new playmates, but I wasn't sure of my reaction.

The days soon passed, and we were settled in the little house on Almond Street. I often counted a dozen children in our yard at one time. I soon found out that few of these children attended Sunday school except on Easter Sunday. Somehow I knew we must introduce God to the children of Almond Street.

My husband and I talked it over and we made a plan. We borrowed 25 small chairs from the conference office. My husband mimeographed invitations to a Bible Story Hour on Sunday afternoons, and we handed them out in the neighborhood.

Before many weeks had passed I became good friends with nearly every child in our block through our Bible Story Hour. Indeed, they thought I should play with them or tell them stories any time they asked me to.

Our own little family had a custom of reading together in the warm summer evenings. At six o'clock I would bathe and feed my four. Then about seven we all curled up in the swing on the front porch to read for at least an hour. My little neighbors soon discovered this habit and took to coming down around seven and staying for the stories. Even some of the big boys, age 12 or so, would sneak into the shadows at the edge of the lawn when it got dark. I could hear their voices as we sang our good-night song each

evening. How still they all were as I prayed!

The years flew by swiftly, and all the little ones on Almond Street grew big and tall. Each year we loaded our station wagon with the neighbor children and headed for Vacation Bible School; and they loved it.

All too soon it was moving day again. As we sadly said our good-bys, a tearful little girl burst out, "Oh,

Mrs. Shewmake, how will we get to Vacation Bible School next year if you're gone?" I looked at Karen, remembering her as the wiggliest five-year-old I had ever known. She had been at my very first Bible Story Hour. Now she was a little lady of 12.

"I'll get someone to take you, dear," I assured her.

"Me too," the others chorused.

"Yes, you too," I answered.

Six years we lived on Almond Street—what will be the results? I hope and pray that those children will long remember the stories they heard, the prayers they prayed, and the good times they shared with us, the Seventh-day Adventists of Almond Street. Who knows—maybe we shall live on the same street with some of them again, in a city with golden streets.



The Salesman and the Song

By Inez Storie Carr

ALWAYS use your voice for Jesus," Jennie's mother had said many times, as she realized that this little girl of hers had an unusually strong, clear, beautiful soprano voice, and also realized that she would not be with her children much longer.

After her mother's death Jennie and her sisters often went to see relatives who lived in a quaint little house at the base of a long hill that dipped its foot right into a pine-fringed lake. Jennie, with her sisters and cousins, spent sunny days on the lake with Uncle Lias, hunt-

ing for water lilies and sandy wading beaches.

One evening as they came back where Aunt Jane was baking molasses cookies, they saw a tall man with a brief case—a salesman—coming to the front door. "Let's hide," suggested one, and all seven girls rushed into the back bedroom and kept very quiet for a while listening. But soon that was too boring for Alma. So with mischief in her eyes, she whispered to Patty, "Let's get Jennie to sing just as loud as she can until she drowns him out of talk."

Whenever Jennie sang, she remembered her mother's words—"Always use your voice for Jesus."

"This isn't exactly using it for Jesus," thought Jennie, "but hymns are all I know by memory. Perhaps they will do him good."

She began with "Jesus Loves Me," "Safe in the Arms of Jesus," and "Rock of Ages."

Alma looked through a tiny crack in the door and whispered to Patty, "He's still there and still talking."

"I'm hungry. Jennie, sing the next one louder." Jennie loved to sing, and the words of "Lord, I'm Coming Home" filled the whole house with a strong but sweet pathos.

Again Alma peeked through the door, then closed it softly and looked at Patty in such sober astonishment that others crowded to the crack to see what had happened to take the twinkle out of Alma's eyes.

The salesman had a big white handkerchief out and was wiping his eyes.

The fun group were all so quiet now that they could hear the salesman speak. "Mrs. Lewis, it's been worth more to me than selling a machine to hear the songs my mother used to sing. Thank that little girl for me and tell her, tell her—" his voice choked a bit, "she turned a sinner around and started him going back home."

Jennie was so happy to know her voice had been used by Jesus that she decided to dedicate it to be used for Him all the rest of her life. And she did.



The salesman had a big white handkerchief out and was wiping his eyes.



Fundamentalism and the Right Wing

The lead editorial in the November 20, 1963, *Christian Century* takes the position (unfairly, we think) that religious fundamentalism, by reason of its very nature, initiates and encourages right-wing political activities. Speaking of right-wing extremists as "hatemongers," the *Century* declares that one factor which "contributes heavily" to their work is "the fundamentalist revolt against modernity."

Now, although we reject the *Century's* oversimplified contention that fundamentalism and right-wing political ideas have a special affinity for each other, we agree on one point—extremists usually believe that "there is a simple answer to every problem and that if simple answers are not forthcoming, the leaders of state, church and press must be holding back." In the field of politics, the extremist "maintains . . . that if the nation's leadership is holding back when clear, simple answers are so desperately needed and our frustration is so agonizing, then there must be a conspiracy at work that does the holding back." Further, "one cannot read the writings of the radical right without sensing a repudiation of all forms of authority. The impression they give is that all government is an enemy. Washington is detested almost as heartily as Moscow. The attitude toward the courts, the state department, taxes of all kinds, federal aid to education, Social Security, treaties and alliances, the United Nations is one of unreflective, implacable hostility."

The *Saturday Review*, commenting on the extreme rightist movement, said some time ago: "It draws a sharp line around its own adherents, the better to condemn as unpatriotic those who stand outside. . . . Suspicion, an integral part of the movement, is directed even against men like General Eisenhower and his brother Milton, members of the Supreme Court, large parts of the ministry and some parts of the priesthood, and owners of the press, especially if they operate in the East. The U.N. is a prime target."

Now, the REVIEW AND HERALD does not become involved in political questions. The purpose of this journal is to build up the church and help the Advent membership prepare for the soon coming of the Lord. Nevertheless, in line with the thought suggested by the *Christian Century*—that fundamentalism and right-wing extremism go hand in hand—we believe it might be enlightening to make a psychological study of Christians whose philosophy even toward their own church seems to parallel that of right-wing political extremists. Why, for example, do some church members insist that denominational leaders provide simple answers to complex problems? Why do they suggest that there must be a "conspiracy" if church leaders cannot accept their faulty Biblical exegesis, with its resulting distorted theology? Why do they thrive on creating suspicion? Why do they feel that ecclesiastical authority—even the absolute minimum necessary for operating a worldwide religious movement—is something to be feared? Why do they view with suspicion the denominational leadership in Washington almost equally with papal leadership in Rome?

The results of a purely psychological study to answer these questions might prove interesting indeed. We feel certain that instead of pinpointing fundamentalism as a chief cause of rightist ideas, it would bring to light personal insecurities, hostilities, overweening desires for recognition and leadership, and similar psychological aberrations. Regrettably, religious "rightists" achieve exactly the opposite effect from their announced objective—they weaken the church instead of strengthen it.

K. H. W.

The Spirit of True Greatness

The spirit of true greatness is reflected with convincing force in sincere attentiveness to the desires and well-being of others, and in selfless service to this end. Within a few days a new year will transfer the responsibilities of leadership in our churches, across the land and around the world, to newly elected teams of officers. May each one to whom this sacred trust has come resolve before God to reflect the spirit of true greatness.

Those selected to conduct the affairs of the church are not called to rule, but to serve. With an eye to the well-nigh universal human tendency to consider public office an opportunity for self-advancement by exercising authority over one's fellow men, Jesus told His disciples, "It shall not be so among you." Election or appointment to church responsibility does not constitute a grant of authority over one's fellow church members. It is an invitation to forget self and to make their individual and collective needs paramount. In theory if not consistently in practice, the Pope is called "servant of the servants of God." Surely everyone elected to serve the church in 1964 will choose to reduce this theory to practice as he discharges the duties entrusted to him.

At the same time, those who are called to lead *must lead*. Dynamic leadership is essential to effective, cooperative group action. A leaderless flock is soon scattered. Some misguided souls seem to resent any and all leadership, unless they themselves happen to be the chosen leaders. This is the spirit of anarchy; it originated with Lucifer. We expect a leader to take the initiative in formulating a program of action, yet to be willing at times to modify it as the wisdom and experience of others may indicate. A leader's assistants will support his proposed plans, and he in turn will appreciate their suggestions and will give them opportunity to press their own ideas and personalities into service, in keeping with the general plan. Good leadership is positive and effective, but it is also unostentatious. It inspires good fellowship. Its reward is not honor or applause, but the evident prosperity of the church members, individually and collectively.

May the year so soon to begin find a well-formulated program for action in every department of every church, and may there be harmonious teamwork. May those who have been asked to lead find it in their hearts to serve, not to be served, and may those of us who follow do so with gladness of heart. One and all may we ask, not what others can do for us, but what we can do for others and for the common good. Such is the spirit of true greatness.

R. F. C.

Reports From Far and Near

Loma Linda University-

PROGRESS AND PROSPECT

By Godfrey T. Anderson, *President*

LOMA LINDA UNIVERSITY holds a unique place in the interest of Seventh-day Adventists. It is the only educational center of our church for the preparation of physicians, dentists, and certain paramedical workers. Through its students, teachers, workers, and alumni it has close ties with our church membership the world around. In recent months far-reaching decisions looking to the future development of this institution have been made by the trustees. These decisions have not been easy ones to make, nor have they been made lightly or without great concern for the welfare and continuing needs of the young people of the church.

The news in regard to the consolidation of the School of Medicine on one campus has been of great interest to our membership. The first major step in carrying out this consolidation must necessarily be the building in Loma Linda of a totally new medical center that will be adequate for the needs of the medical school and the other schools that will in time center their programs on this campus.

The plans for this new medical center are being prepared with the assistance of a nationally known firm that specializes in planning medical centers. The trustees

have approved the basic design, which provides initially for a seven-story building with the most convenient arrangements for working staff and patients, and with provision for offices, research laboratories, and other necessary facilities for the hospital and the schools that will be using it. It is necessary for approximately a year's hard work to go into the drawing of the final blueprints. Ground will be broken and work on site preparation will begin in the early fall of 1964. The work of building, it is estimated, will take approximately 18 months.

In connection with these plans to transfer most of the work of the University to the Loma Linda campus it has been necessary to give further consideration to the future of the White Memorial Hospital, which has played so important a part in our program for almost 50 years. At first it was thought that this could continue as an integral part of the University. However, practical difficulties arose in implementing this plan, and it seemed best for the University to expend its efforts and its limited financial resources on the single campus.

Throughout the years of its existence the White Memorial Hospital has been so much a part of our program, and has achieved so many objectives for our

church, that it seemed essential to retain it under church control and continue its fine witness for our own denomination. Therefore the trustees invited the Southern California Conference to take over this institution and operate it under their own resident board, so that it might continue its healing and evangelistic program. The conference agreed to take over this responsibility, and at a board meeting held at the time of the recent Fall Council approval was given to arrangements for the transfer of the hospital from Loma Linda University to the Southern California Conference as of January 1, 1964.

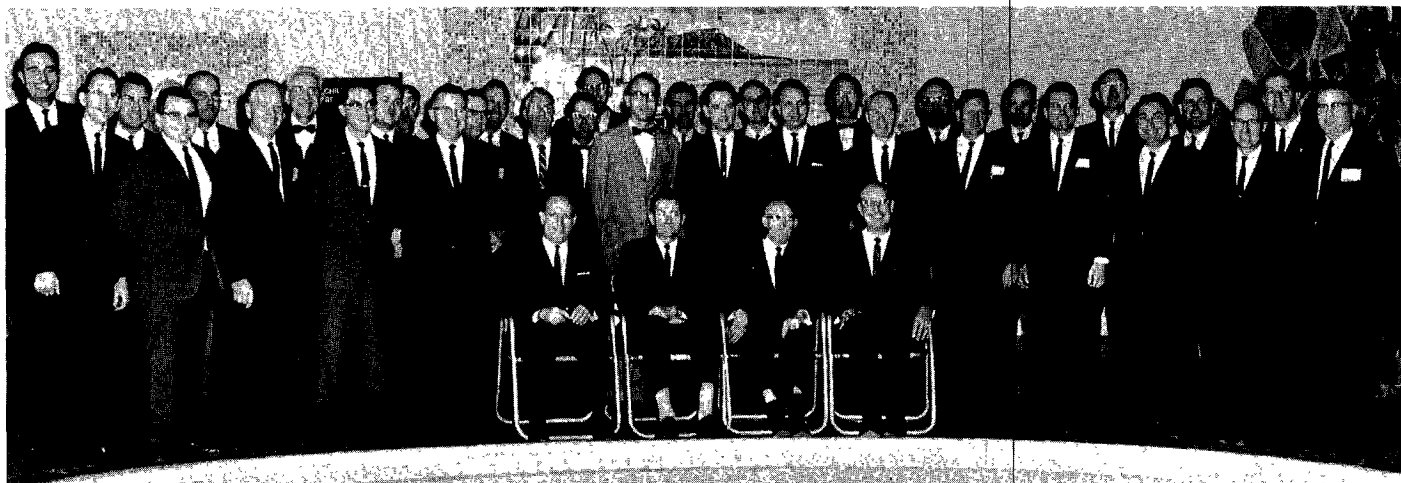
There have been many details to work out in connection with this transfer of the hospital to conference management. It has been agreed to maintain a mutually advantageous affiliation between the University and the White Memorial Hospital, and contracts have been agreed upon which will guarantee the continuation of the educational programs in the schools that now operate in Los Angeles but which will be moved to Loma Linda when facilities are available for them there. Included in the transfer of the hospital to the conference are the six-and-a-half-block campus, including the buildings necessary to the operation of the hospital, and the

North Pacific Union Conference Insurance Seminar

An insurance seminar was held for the North Pacific Union in Seattle, Washington, November 6 and 7. Leading out (seated, left to right) were J. W. Peeke, manager of the General Conference Insurance Service; L. W. Crooker, secretary-treasurer of the North Pacific Union Conference; C. A. Scriven, president of

the union; and Charles Frederick, insurance counselor for the union. All phases of denominational insurance coverage were discussed. The fire marshal for the city of Seattle was a guest speaker.

J. W. PEEKE, Manager
General Conference Insurance Service



housing for resident personnel. Offices and other facilities that the University will need to use while certain of its schools continue to operate at the White Memorial Hospital will be arranged for on a mutually satisfactory basis. The fine medical library collection in the city will remain with the School of Medicine. Duplicate books and journals, and others necessary for the schools and curriculums still operating in the city, will be left at the White for use by students continuing there, and by interns and residents.

The personnel now employed in the operation of the hospital will continue under conference direction. The hundreds of transferring workers are receiving certificates from the University saluting them for their faithful service while the White Memorial Hospital was operated by the University. Those employed in the University program will transfer to Loma Linda as their teaching responsibilities are shifted to that campus.

At the present time some senior medical students have already transferred to the Loma Linda area and are taking their clinical training at Riverside County General Hospital. The larger number of medical students in the last part of their course are at the Los Angeles County General Hospital, and the facilities at the White Memorial are being used to a lesser extent.

Because of the concern that some have felt over the question of the continued accreditation of the School of Medicine in the light of the proposed consolidation at Loma Linda, a word on this point is in order. As already reported in the REVIEW, an accrediting team visited the School of Medicine on a periodic inspection in January, 1963. The official report of the Liaison Committee on Medical Education has now been received. This Liaison Committee and the two councils that it represents—the Council on Medical Education and Hospitals of the American Medical Association, and the Executive Council of the Association of American Medical Colleges—have voted the continued full accreditation of the school. While recognizing the difficulties inherent in a transition period, the Liaison Committee commended the trustees for having come, at long last, to a firm decision to unite all four years of medicine on a single campus. With their concern for the quality of medical education, they will expect a strong, sound educational program to emerge as present plans become a reality in the next three or four years. This is a reasonable expectation, and the administration and faculty of the School of Medicine, as well as the University administration and trustees, will move forward in good faith in the immediate future to develop the kind of school that will be a credit academically to the profession and to the church.

In addition to the accreditation of the School of Medicine, each of our other schools and curriculums of the University is accredited by its own professional accrediting body. This approval is essential in order for our graduates to be licensed to practice their various chosen professions. Besides its recognition of the School of Medicine, the Council on Medical Education and Hospitals of the American



Treasures for Christ in "The Pearl of Otún"

"Pearl of Otún" is one of the descriptive names given Pereira, a city of about 120,000 inhabitants in the Andes Mountains of Colombia. Our members there are all very poor, their highest average monthly income being the equivalent of only about U.S. \$70. But they sacrifice to support the cause they love so much. In recent years they have more than doubled their gifts.

Youth activities are an important part of church activities. One year ago we organized Colombia's first Pathfinder Club. For our older youth we have a club called "Youth for Christ." These organizations are proving to be a great benefit to our young people. Twenty of these youth have been baptized, and a number of them have entered the publishing work.

Public efforts in two towns have resulted in several large baptisms. Meetings were well attended throughout, and people were thrilled with the Bible-marking plan. Forty-five have already been baptized this year and more are to follow. The harvest is white, but the laborers are few.

J. G. NIKKELS, Pastor-Evangelist
Colombia-Venezuela Union Mission

Medical Association has also accredited the School of Medical Technology, the School of Physical Therapy, and the School of Radiologic Technology. The new degree curriculum in medical records has just received approval from the American Association of Medical Record Librarians. Our School of Dentistry is accredited by the Council on Dental Education of the American Dental Association, which has also given its approval to our curriculum in Dental Hygiene. The School of Dietetics is approved by the American Dietetic Association, and the School of Nursing by the National Nursing Accrediting Service and by the California State Board of Nurse Examiners. Its program was recognized for public health nursing certification in 1959.

The Graduate School is included in our accreditation by the Western Association of Schools and Colleges, which has accredited the University as a whole, and has listed it in its regular category of liberal arts colleges and universities. This accreditation is significant to our Graduate School and to the Division of General Studies, which is the administrative unit under which non-professional portions of our curriculums operate.

We have found these various accrediting agencies, without exception, sympathetic to our problems and very helpful in suggesting ways and means whereby we may strengthen our programs and thus be better able to meet our own distinct-

tive objectives, while maintaining and improving our standards of academic excellence.

To maintain our present favorable standing it is essential that we move forward with dispatch in harmony with the plans voted by the trustees, particularly with reference to the Medical Center on the Loma Linda campus. This will call for the dedicated efforts of our board and the administration and faculty of the school. It will also require the continued confidence, support, and earnest prayers of the loyal members of the church. It is for its youth that Loma Linda University exists. Its task is to prepare by means of first-rate educational programs this precious heritage of the church, to be witnesses for Christ and by their selfless service to hasten the day of His appearing.

Gitwe—A Modern "Golgotha"

By Arthur L. Hands, Instructor
Gitwe Seminary

It was night. All was silent save for the plaintive whine of mosquitoes and the occasional call of a night fowl. The darkness that was almost tangible shrank back a little as the tropical moon appeared over the horizon. Then a blood-curdling yell pierced the silence, flames burst from

a heap of tinder-dry brush that had been placed in the clearing across the valley, and suddenly all was in commotion. A horde of hideously painted and grotesquely clad men began gyrating around the flames, to the beat of drums that were concealed in the shadows of the sacred *umuko* tree. Faster and faster they danced, the tempo becoming more and more urgent.

Unexpectedly, at the height of their frenzy, a man dressed only in bark cloth stepped into the hysterical melee with uplifted hand. "Stop!" he cried. Immediately the drums ceased beating and the dance came to a halt as all eyes focused upon this strange little man who called for silence, claiming that he had had a vision from the gods.

"I was standing out on the hillside," began Nyantaba the prophet, "and as I watched, the grass quivered before my eyes. It was parted by unseen hands, and a strip of bare earth emerged which cut across the country before me, winding around the contours like a brown ribbon and eventually disappearing over the horizon. Then I saw strange white creatures with eyes the color of the sky and with straight hair emerge from the thicket carrying sticks that thundered. They traveled down that brown strip of earth, carried upon revolving circles. We tried to drive them from the country, and by our incantations defeat their purpose, but we could not. They remained in the land forever."

The mystification of Nyantaba's hearers has been preserved by local folklore, but those who live in Rwanda today readily recognize his dream to be a prophecy of the coming of the white man with his roads, his wheeled vehicles, and—sadly—his firearms.

True to Nyantaba's prophecy, heathen superstitions have been unable to drive out the faith the white man brought with him. In fact, Rwanda has become one of the most productive areas of the Lord's vineyard, its fields white to harvest. With an adequate force of gospel workers the

harvest could be sensational. This has not always been true.

Gitwe, the focal point of our Rwanda endeavors, was once no man's land. Some 60 years ago Rwabugiri, an imperious king of Rwanda who subsisted on a diet of blood and milk, held the very existence of his two million subjects in the grasp of his every whim and fancy. He was known among his subjects as the "god of Rwanda." For everyone, tomorrow was at best an uncertain contingency. The slightest misdemeanor, real or imagined, could mean sudden death, not only for the accused but for his entire family.

Rwabugiri was returning from such a mission of death when the royal entourage was caught in an unexpected tropical storm. Drenched to the skin and deeply humiliated, the king called down the curse of the spirits upon the low-lying hill they were crossing.

From that time onward that hill became forbidden territory, the abode of evil spirits. No one would dare set foot upon it except under cover of darkness, and then only to drag the corpses of the dead into the thicket for the jackals and hyenas to devour. As the years passed, the leafy shadows gathered to themselves the mortal remains of many souls who had never heard the gospel. Human skulls lined the forest floor, and the hill became known as Gitwe—"the place of the skull."

Years passed by, and then one day about 40 years ago a strange being with white skin, straight hair, and blue eyes appeared upon the scene. Whether the natives recognized that Nyantaba's prophecy was being fulfilled we cannot tell. But their reaction was unmistakable when pioneer Seventh-day Adventist Missionary Delhove not only dared set foot upon the cursed hill but actually pitched camp there!

Plans for disposing of Elder Delhove were laid, but a miracle and consecrated intrepidity on his part saved his life during an ambush as he passed through a narrow valley. His would-be murderers,



Clothing for British Guiana

E. L. Bovell, lay-activities secretary of the British Guiana Mission, and Mrs. Ivy Nebblett, director of Georgetown Welfare Center, inspect 40 bales of used clothing received from the General Conference Health and Welfare Service. This clothing will relieve the needs of the poor in British Guiana. We are deeply grateful to those who made this gift possible.

MILTON E. NEBBLETT, President
British Guiana Mission

however, did relieve his porters of their burdens.

The years since then have been crowded with problems, heartaches, and disappointments, but Gitwe has been transformed. The memory of Rwabugiri and the rainstorm, the cursed hill and the forest of skulls, lives on but dimly in the minds of the people. Instead, the eyes of thousands of these people have been directed to another Gitwe, another Golgotha, another "place of the skull"—to the cross of Christ.

What a change! Where we once had only a solitary Christian family living precariously in a little mud house, a whole complex of mission buildings now stands. This is the site of our local mission field headquarters and of our union training school.

But the greatest transformation of all cannot be measured in terms of bricks, mortar, or inventories. The enormous impact of the gospel upon the life of the people is reflected in the fact that within a radius of 25 miles of Gitwe our church records show a baptized membership of 27,573, with more than 56,000 keeping the Sabbath!

Over the rostrum at our Gitwe camp meeting a sign that expresses the sentiment of many sincere hearts reads: "The Lord hath done great things for us; and we are glad." But how much more could be done—right now—if only we had a more adequate force to shepherd the flock and to respond to the urgent demands on every side to advance into new areas!

District leader, typical of our rapidly increasing group of national workers, visits a young African couple.



Faith for Today Films Given a Korean Sound Track

By George W. Munson
Departmental Secretary
Korean Union Mission

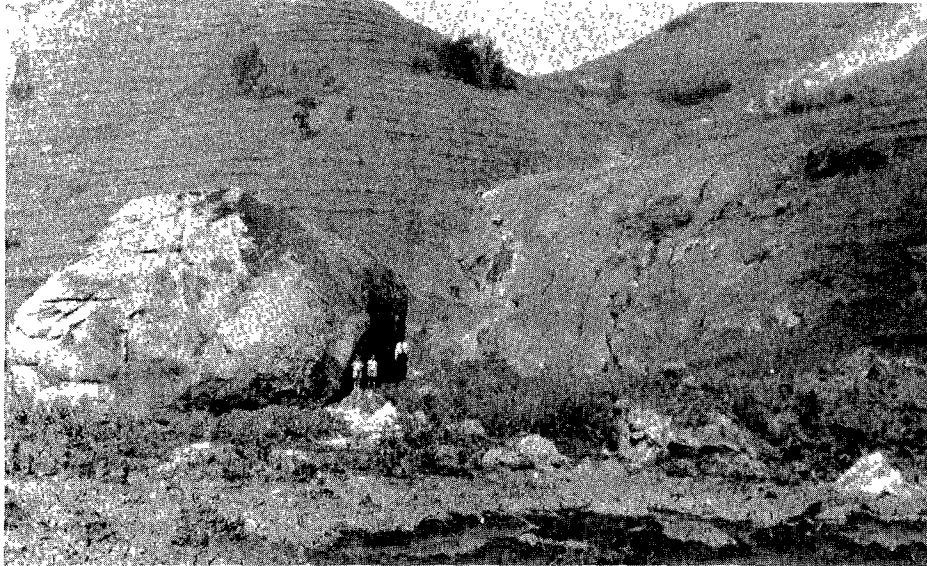
With the coming of television to Korea, the radio-TV department of the Korean Union Mission is translating the script of the English Faith for Today films into Korean and recording it for use with the films in Korea. The Korean script must synchronize perfectly with the lip movements, facial expressions, and actions of the American participants.

James Moore, director of the Audio-Visual Department of the Korean National Christian Council, which has had wide experience in dubbing films in Korean, has given us the most friendly help. We found a good translator who could translate from a tape recording of the film sound track. We then took the translated script and the film to S. H. Lee, an employee of the Council, whose production director revised our script for lip-synchronization and put more of the Korean flavor into it.

Four "voice actors" were chosen to take the parts in the film. A Mr. Oh, one of Korea's finest voices, was chosen because his baritone voice and manner match Elder Fagal's.

At the "dubbing" program, in Seoul, in a commercial dubbing studio the Faith for Today film was projected onto a screen. On the bottom of the screen a row of small colored lights cued the actions, with red for stop, green for go, and white for open mike. On the walls of the control room were recording decks called syn-a-corders. These machines were wired so they were synchronized with the movie projector, and all machines were controlled from a console.

As the voice actors listened by earphone to the English sound track, they recorded the Korean version on 16 mm magnetic



Huge boulders washed down the mountains of Rwanda by torrential rains. Thirty-six people were buried alive.

film. Sound effects were reproduced by a sound engineer. It is amazing to hear Elder and Mrs. Fagal greet the people of Seoul in faultless Korean.

The dubbing process for one film requires from three to five hours. The first two films cost about U.S. \$100 each to prepare, but this has now been cut to about \$60 a film. Someday we may be able to equip our own dubbing studio but for the present we are fortunate to have access to the commercial studio.

Helping Flood Victims in East Africa

By M. J. Church, Departmental Secretary, Central African Union

People of the Central African Union recently experienced the cruel results of an exceptionally heavy rainy season. Incessant downpours loosed large masses of soil and rocks on the precipitous slopes of the Rwanda mountains and buried alive hundreds of men, women, children,

and animals. The rain also flooded wide areas and left many homeless, especially on the Ruzizi plain bordering Lake Tanganyika.

Faced with these disasters, our union committee took immediate action to provide relief for the unfortunate victims. We purchased 100 blankets and placed them at the disposal of the disaster relief committee set up by the Burundi Government. Mr. G. Nkishimana, whose name means "I owe my existence to God" and who is the president of the fund, wrote us the following letter of appreciation:

"In the name of the Ruzizi plain victims who were so cruelly affected by the inundations, I take pleasure in heartily thanking you for your contribution of 100 blankets. This generous gesture permitted us to effect a greatly appreciated distribution at Ngagara, where these miserable ones have sought refuge.

"I beg of you to kindly convey to your fellow workers my profound gratitude."

We were thankful to be able to help those in need. We never know what good will result from such contacts. We appreciate the liberality of our division and the General Conference in providing us with relief funds.

A Word of Courage From Central Europe

By R. R. Figuhr, President General Conference

The two weeks that O. A. Blake and I have just been privileged to spend in Central Europe have been encouraging and heart warming. We find our German believers most cordial and earnest in the message. During this time we attended the annual division committee meeting, and after that we visited a number of churches. As we write this, our people are in the midst of the Week of Prayer. One is impressed with the good attendance. The prepared articles are read, followed by earnest seasons of prayer.

Our German believers always have been deeply interested in the world program of the church. In former years they sent out many missionaries. Mute wit-



Dubbing the Korean sound track for a Faith for Today film to be televised in Seoul, Korea. (Left to right): S. P. Sur, sound engineer; M. Koo, male voices other than Elder Fagal's; Mrs. E. C. Ko, Mrs. Fagal's voice and ladies' voices; S. Y. Oh, Elder Fagal's voice.

ness to this devotion is borne by not a few graves of their sons and daughters in foreign lands. It brings them fresh courage now that a plan is in operation again whereby they are brought into direct connection with mission fields.

The work of evangelism is being emphasized strongly. R. Dettmar, president of the division, preaches what he calls "the Andrew Plan" from one end of the division to the other—everyone bring someone to Christ. The evangelists, too, are launching out in a new way with public efforts. It is good to see this strong emphasis upon our foremost church responsibility.

Many Interesting Incidents

We have heard of many interesting incidents that show the earnestness of our people to bring this truth to others. There was the elderly sister living in a small isolated village. Burdened for the little children playing in the street, she invited them into her home, where she sang with them and told them Bible stories. Strange as it may seem, some of these children had never heard of God. In wide-eyed wonder they listened as they were told of a God in heaven who created us, loves us, and is coming again. Reverently they prayed. Still wondering, two little boys ran home to tell their parents the news that in heaven there is a God. The parents, strict atheists, forbade their children ever again to go to that home. Later this sister, walking down the street, met the same little boys. They ran up to her and told her that they could no longer come to her home. "But," they said, "every night after our mother has put us to bed and left the room, we pray to God." Let us hope and pray that their faith may not fail.

From a church elder who lives on an island in the sea and who had heard of our intended visit to a certain church came a letter and a present of apple juice, fresh fruit, and honey. Here is his letter, translated:

"BELOVED BROTHER: I am sending you first fruits of our little island in the sea. For 11 years I have been here. It does not please me to be among these rough fishermen. When I came I thought I would only stay three months. Now it is the twelfth year. But each year we have won one to Christ. Two are now ready for baptism and several others are coming regularly to meetings. We have only a small church, but we are like one good family. We have just been in prayer meeting, and all unite in greeting you and all our brethren. We encourage you with the words of our Lord. 'Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof' (Isa. 44:24-26)."

From Home Base to Front Line

Mr. and Mrs. Paul S. Allred left Eagle Pass, Texas, for Chiapas, Mexico, October 24, returning after furlough. Brother Allred is head of the industrial department at Linda Vista Academy.

Elder and Mrs. Clinton L. Shankel and two children left Portland, Oregon, November 10, returning after furlough to Indonesia. Brother Shankel is director of the Jakarta Evangelistic Center.

Elder Harry W. Bedwell left Seattle, Washington, November 12, for Manila, in the Philippines, where he will attend the division year-end meetings, and then go to Singapore. He is returning after furlough. Sister Bedwell and their son are to follow later. Brother Bedwell is president of the Southeast Asia Union.

Wu Seng Chee, of Los Angeles, California, sailed on the S.S. *Queen Mary* from New York City, November 14, for England, en route to Singapore. Brother Wu is to teach in the Southeast Asia Union College.

Elder and Mrs. James G. Fulfer and daughter left Miami, Florida, November 15, returning after furlough to Trinidad. Brother Fulfer is president of the Caribbean Union Mission.

Florence Ione Dagoberg sailed on the M.S. *Anna Bakke*, from San Francisco, California, November 16, for Singapore, and from there to Penang, Malaya. Miss Dagoberg is returning after furlough. She will continue as a nurse supervisor in the Penang Sanitarium and Hospital.

Mr. and Mrs. Gordon E. Bullock and three children left San Francisco, California, November 17, returning to Bandung, Java, following a furlough. Brother Bullock's mother, Mrs. Mabel G. Bullock, accompanied them. He will resume his work as secretary-treasurer of the Indonesia Union Mission.

Mr. and Mrs. Ernest A. Kay and two children, of Bellingham, Washington, left San Francisco, California, November 17, for the Philippines. Brother Kay has accepted an appointment to serve as industrial supervisor in the Mountain View College. N. W. DUNN



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

LONDON—An unofficial committee of clergy and laymen is working to promote the eventual merger of the Church of England and the Methodist Church in England and Wales.

TEL AVIV—Ten ultra-Orthodox Jewish youth charged with rioting at Christian schools in Jaffa each received a six-month suspended sentence and a fine of \$33 to \$66 in an Israeli court here.

WASHINGTON, D.C.—Talks in favor of Sunday-closing laws carried by four Minneapolis TV stations without sponsor identification resulted in fines of \$500 against each by the Federal Communications Commission.

Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► A 'Training Lightbearers' class is in progress at the Port Jervis, New York, church. Twenty-seven persons attended the class the first week, and great interest has been shown. At the present time members of this class are conducting 13 Bible studies each week.

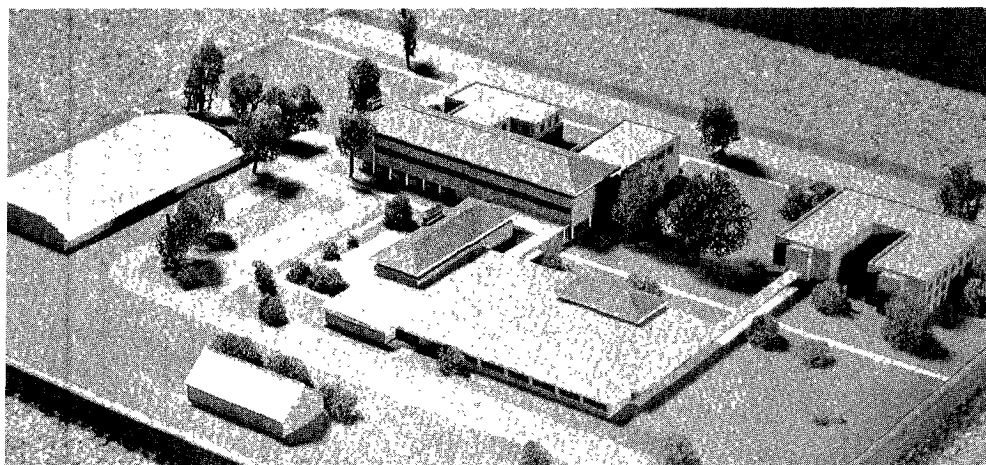
► H. E. Voorhees, Greater New York Conference home missionary secretary, recently concluded a two-week series of revival meetings at the Pearl River church. Attendance during the series was good, with approximately 20 non-Adventists in the audience.

► A successful Five-Day Plan to Stop Smoking was conducted in September in

the YMCA auditorium in Syracuse, New York, by William G. Hafner, M.D., and Stanley Folkenberg, evangelist of the New York Conference. Approximately 225 people attended the opening night. Excellent coverage was given by television and radio stations in the area.

► M. L. Mills, Southern New England Conference president, recently concluded a ten-day series of revival and evangelistic meetings in the Brooklawn church in Bridgeport, Connecticut. A. J. Purdey, the pastor, reports a renewed dedication on the part of the membership and the reclaiming of several former members.

► A total of 30 pints of blood was donated to the Worcester chapter of the Red Cross during a bloodmobile clinic held at Atlantic Union College, November 6. Most of the donors were students and staff members.



Campion Academy Groundbreaking

Groundbreaking ceremonies for Campion Academy's new administration building took place on the campus September 11. Principal speaker was Mayor Ray Patterson, of Loveland. Others participating were Harry Haas, Colorado Conference treasurer; and Glenn Davenport, principal of Campion Academy.

In the center is the new administration building. The tall building beyond the administration building is the new addition to the boys' dormitory. The building to the right is the present girls' dormitory, and the one to the left, the gymnasium. This long-overdue expansion program will give Campion Academy a modern, efficient school plant.

L. E. CARTER, *PR Secretary*
Colorado Conference

► The members of the Syracuse, New York, church have purchased seven and one-half acres of land on the west side of the city for the construction of a new school and church. The property is in one of the finest residential sections of Syracuse. O. A. Canada is pastor; George C. Peterson is school building committee chairman; and James Merrifield, a Seventh-day Adventist, is architect. It is hoped that the school will be ready for use by September, 1964.

► Two new schools were opened this September in western New York, according to Emerton Whidbee, educational superintendent of the Northeastern Conference. The Syracuse church, under the pastorate of Beryl Rivers, now has a school with five grades. Lillie McClain is the teacher. S. A. Hutchins, pastor of the Rochester church, opened a two-teacher school. Katrina Nesbitt is the principal and teacher of the primary grades, while Mrs. Margaret Earle teaches grades five through eight.



Canadian Union

Reported by
Evelyn M. Bowles

► Construction is under way on a \$200,000 cafeteria for Canadian Union College. This new cafeteria will accommodate more than 500 students, with the dining area and kitchen facilities both on the main floor. The present cafeteria will be remodeled to serve as a larger library.

► Special meetings for German-speaking people were held by J. C. Zollbrecht at the Bridgeland church in Calgary, Al-

berta. Elder Zollbrecht was on loan to Alberta from the Minnesota Conference during October. There was a good interest, and several have already taken their stand for the message.

► Plans are well under way for the construction of a new, modern 66-bed "Sunnyside" nursing home in Saskatoon, Saskatchewan. The total cost will be approximately \$400,000.

► Some 75 College Park Pathfinders in Oshawa worked cheerfully on Halloween

night to collect 1,000 cans of food, as well as money and clothing.

► A new school has been opened in Keremeos, British Columbia. Construction took place during the summer. Eighteen students are enrolled in grades 1 to 6, with Mrs. E. Astleford as teacher.

► Louise Meyer, assistant secretary of the General Conference Sabbath School Department, recently spent two weeks in British Columbia. She conducted several institutes and one three-day workshop in which the interests of the cradle roll and kindergarten departments were promoted.

► A. O. Dart, of the General Conference Department of Education, spent two weeks in British Columbia holding meetings in the Rutland and Vancouver churches. While in Rutland, Elder Dart conducted the Week of Prayer for the students of Okanagan Academy.



Central Union

Reported by
Mrs. Clara Anderson

► W. S. Sanders has accepted the call of the Nebraska Conference to be pastor of the Broken Bow district. Before coming to the Nebraska Conference Elder Sanders was pastor in Springfield, Missouri.

► Paul Vercio, a literature evangelist in the Nebraska Conference, has been asked to be assistant publishing secretary of the conference.

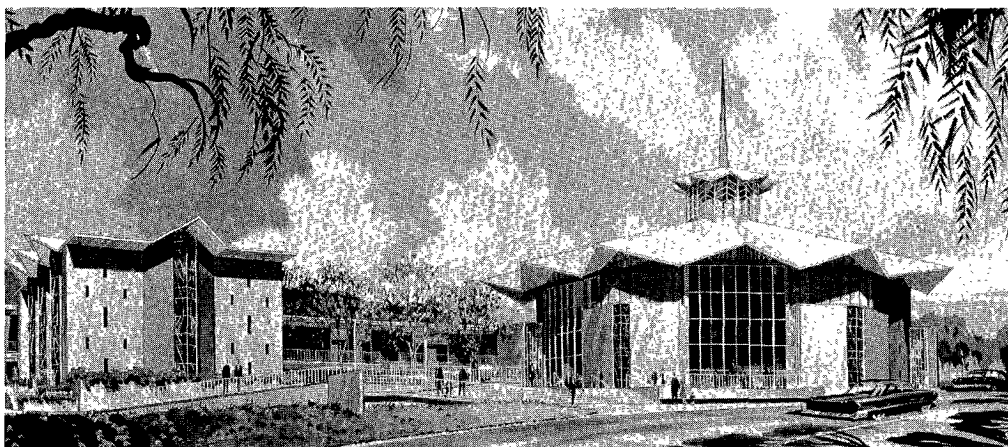
► Frank Salt is the new administrator of the Shawnee Mission Hospital in Shawnee Mission, Kansas. He and his family moved to Kansas from Spokane, Washington. The Shawnee Mission Hospital is a member of the ASI.

► Carl W. Pine has recently moved from

Glendale Sanitarium Builds New Sanctuary

The second and final phase of the new Glendale Sanitarium church in Glendale, California, is now under construction. This phase includes the sanctuary, which will seat approximately 1,200, offices, and other facilities. Already in use are the lovely youth chapel seating 350, and Sabbath school rooms for the children. This congregation, under the leadership of John Pelt, Jr., is to be commended for making this project a reality. Total cost will exceed \$700,000.

CREE SANDEFUR, *President*
Southern California Conference



the Oklahoma Conference to the Joplin, Missouri, district.

► On Sabbath, November 9, the Kingsville, Missouri, church was dedicated. R. H. Nightingale, union conference president, gave the dedicatory sermon, and E. L. Moore, conference secretary-treasurer, had the dedicatory prayer. Special services were held in the church on Sabbath morning, with A. H. Liebelt, district pastor, leading in the Sabbath school and James E. Chase, president of the Missouri Conference, conducting the eleven o'clock service.

► Elder and Mrs. Paul E. Penno and family have transferred from the Michigan Conference to the Missouri Conference. Elder Penno is district pastor in the Springfield, Missouri, area.



Columbia Union

Reported by
Don A. Roth

► Six thousand pieces of literature were given out at the teachers' convention for Maryland public schools in Baltimore. A display featuring *Life and Health* and children's books was set up in the new civic center.

► A total of 948 students have registered at Columbia Union College for the current school year. This is a gain of 68 over last year.

► A Columbia Union College reception for foreign students was held at the home of President and Mrs. Charles Hirsch. Students from 17 countries came dressed in their colorful native costumes.



Lake Union

Reported by
Mrs. Mildred Wade

► Merton Henry is now serving as pastor in the Indianapolis Glendale district. He is a graduate of Emmanuel Missionary College and has served in the Urban-dale church in Battle Creek and in the Detroit area of Michigan. His most recent pastorate was in the East Pennsylvania Conference.

► An in-service institute for high school mathematics teachers is being conducted at Andrews University by Dr. Harold Jones, associate professor of mathematics. The government-sponsored institute offers local mathematics teachers an opportunity to keep up to date in their mathematics education. The 26 teachers attending the classes represent high schools in Goshen, North Liberty, and South Bend, Indiana; and Decatur, Dowagiac, Benton Harbor, St. Joseph, and Niles, Michigan.

► On October 26 J. S. Henderson baptized 13 in the new Champaign, Illinois, church. This is the third time since the church was completed last May that the new baptism has received a group of candidates.

► Richard Lange, outstanding baritone and conductor of the Portland Vesper Chorale, has joined E. K. Walter in the Michigan Conference evangelistic team as minister of music. He replaces Gordon Henderson, who has requested pastoral work and will be leading out in Detroit's Oakwood church. He formerly

sang with the Voice of Prophecy quartet and for three years was a member of the Canadian Union evangelistic team.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The area-wide evangelistic effort recently held in Vancouver, Washington, under the leadership of Fordyce W. Detamore resulted in a large number of additions to several churches. At the close of the effort 106 new members were received by baptism and on profession of faith. One week later, November 16, six more were baptized; and another baptism was planned for November 23. More than 200 definite interests are being carefully nurtured, reports H. L. Rudy, Oregon Conference president.

► In the Idaho Conference the following evangelistic efforts are in progress: Dale Ringering and Gary Patterson in Twin Falls; Paul Alderson and Willard Kaufmann in Pocatello; Dennis Parks in Salmon.

► Recent additions to the staff of the Upper Columbia Conference are George Crumley as assistant treasurer, and Elford D. Radke as assistant manager of the Book and Bible House.

► Ray Schoepflin, assistant Book and Bible House manager of the Washington Conference, has accepted a call to become manager of the Iowa Book and Bible House.

► The Week of Prayer at Walla Walla College was conducted by Richard D. Fearing, new pastor of the college church. His sermon topics were chosen from areas vital to the growing Christian.

► David Johnson, senior religion major at Walla Walla College, received a \$300 publishing house scholarship. It was presented at the November 18 chapel service by Andrew Running, assistant manager of the book department of the Pacific Press.

Three Thousand Sermons a Day

The 200 literature evangelists of Korea are now delivering more than 80,000 pages of truth each day. Two of these have worked more than 20 years and seven for more than 15 years. Fifty have worked for five years or more, and during this time have raised up 12 churches and seen the teachers and students of two entire schools become Seventh-day Adventists.

These loyal evangelists preach about 3,000 person-to-person sermons a day, or 60,000 each month.

R. C. THOMAS, *Departmental Secretary*
Korean Union Mission



Hanford Hospital Groundbreaking

A groundbreaking service was conducted Sunday, October 6, at the site of the new Community Hospital in Hanford, California, with 200 persons in attendance. Participating in the service were Harold M. Erickson, deputy director of the State Department of Public Health; Dr. Willard Bridwell, local physician; Dr. Edwin Kerr, president of the medical staff of the present Community Hospital; Tom Spear, chairman of the present hospital's board of directors; D. E. Venden, president of the Central California Conference; W. H. Shephard, medical secretary of the Pacific Union Conference; and J. D. Marshall, pastor of the Hanford church.

Gold-painted shovels to turn the first earth for the project were wielded by D. E. Venden; R. L. Stretter; Henry Bergh, hospital development administrator; R. M. Adney, chairman of the board of supervisors; Mayor C. M. Maaskant; Dr. Paul Murphy, county medical director; Mrs. John Murrin, president of the hospital auxiliary; and State Senator Robert Williams.

The new hospital will be owned by the Central California Conference.

ARTHUR J. ESCOBAR, *Departmental Secretary*
Central California Conference



► An eight-week 1964 summer session at Walla Walla College will begin June 16 and close August 7, with commencement events extending through August 9. This will replace the former two-term summer session. A maximum of 12 quarter credits may be earned.

► Mount Tabor Pathfinders of Portland, Oregon, collected 862 cans of food on their Treat Instead of Trick outing. These were used for Thanksgiving baskets to be given to needy families.



Northern Union

Reported by
L. H. Netteburg

► J. E. Curry has accepted the pastorate of the Wadena district in Minnesota. He served as publishing secretary in Minnesota several years ago.

► Don Hensel has joined the North Dakota Conference as a ministerial intern. He will be located in the Bismarck area.

► Maplewood Academy at Hutchinson, Minnesota, has completed a new girls' dormitory. It is a three-story brick building and can house 132 girls.

► Sheyenne River Academy has put a new roof on the administration building. Funds were provided by a special offering taken at camp meeting.

REVIEW AND HERALD, December 26, 1963



Pacific Union

Reported by
Mrs. Margaret Follett

► R. A. Wolcott, for the past three years Bible teacher at Golden Gate Academy, is currently pastoring the Fremont, California, church. Elder Wolcott has had many years of experience in overseas fields as well as in the homeland.

► At a recent old-fashioned country fair

sponsored by the Loma Linda Home and School Association, \$2,068.72 was raised for school projects, according to Dorothy Eller, association public-relations secretary.

► Dinuba Junior Academy in the Central California Conference celebrated its fiftieth anniversary on November 9.

► Twenty-six students from the Spanish classes of Loma Linda Union Academy visited Calexico Mission School, November 13. They presented the school with two wall clocks. They also had a good opportunity to try out their Spanish across the border in Mexicali. The trip was organized by Harley Boehm, teacher, and Joella Haskell, Dan Welebir, Bud Seifert, and Carol Jesse, Spanish Club officers.

► Five pastors of nearby churches spoke to the students of San Fernando Valley Academy during their Week of Prayer, October 28 to November 1—W. B. Quigley, V. R. Furgason, Augusto Britton, W. R. Robinson, and Russell Hagen.



Southern Union

Reported by
Mrs. Cora Kindgren

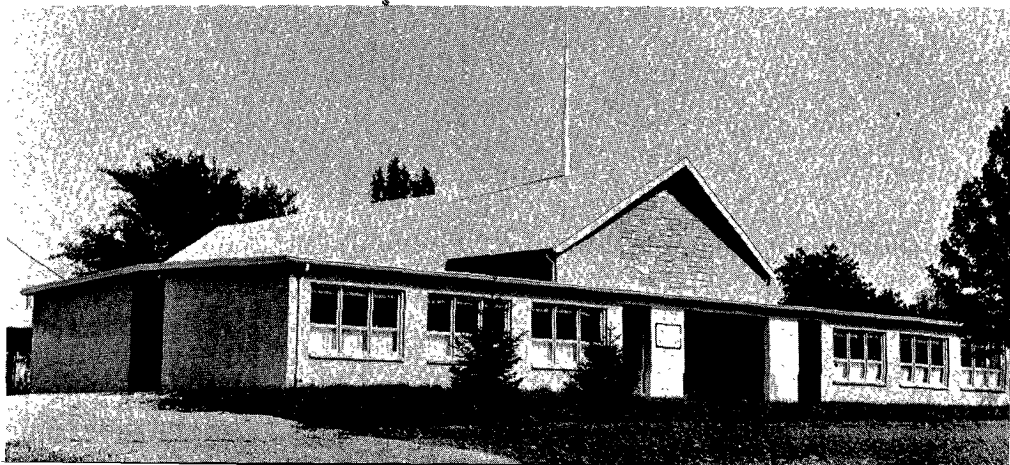
► Georgia-Cumberland Conference autumn Dorcas Federation meetings October 6 to 10 were highlighted by the opening of a new Welfare Center at Ellijay, Georgia, and the collection of one and one-half tons of clothing for overseas shipment. Ellijay's mayor, Roy Cobb, cut the ribbon to open the center and pledged his support to the project. Of the two rooms in the center, one is being used to store clothing and supplies and the other as a receiving and workroom. The ten active Ellijay Dorcas members are led by Mrs. Van McGlawn.

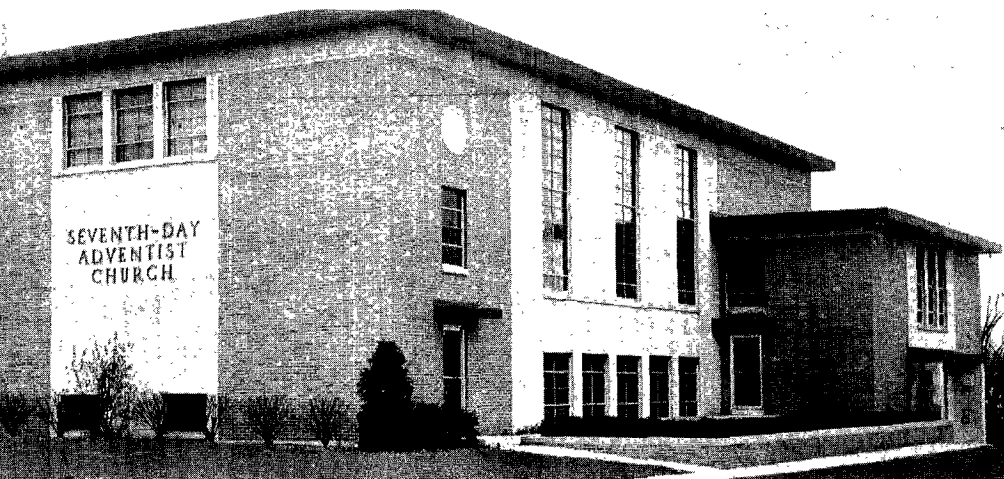
► Bass Memorial Academy, which received a nationwide citation for temperance leadership in 1962-1963, has launched its program for this year. Clifton Keller, sponsor of the Bass chapter of the ATS, announced that 100 per cent of the students and faculty are participating in the program. Chapter offi-

New Champaign, Illinois, Church

First services in the new Champaign, Illinois, church were held earlier this year. The mayor of Champaign cut the ribbon and turned the key in the lock. W. A. Nelson, Illinois Conference president, and Elton Dessain, treasurer, participated in the service. The sanctuary will accommodate 250; present membership is 75; approximate cost was \$65,500.

ROY E. WOLCOTT, *Chairman*
Building Committee





Dayton, Ohio, Dedication

The Dayton, Ohio, Far Hills Avenue church was dedicated free from debt on Sabbath, September 21. Work in Dayton began about 1892, and a church was organized in 1895 with 17 members.

Neal Wilson, president of the Columbia Union Conference, gave the dedicatory sermon, and Theodore Carcich, president of the North American Division, led out in the Act of Dedication. The Honorable Frederick W. Howell, judge of the Oakwood Municipal Court, congratulated the congregation. J. H. Straw gave the church history.

Three former pastors were present: Leon Robbins, under whose leadership the membership increased from 135 to 270 during the depression years; George Liscombe, who inaugurated the building fund; and J. R. Johnson, who built the edifice. Ralph Hill is the present pastor.

FRANKLIN W. HUDGINS, *Departmental Secretary*
Ohio Conference

cers are as follows: president, Robert Du-Puy; vice-president, Allen Hawthorne; secretary, Linda Farinola; treasurer, Pat Fowler; and publicity secretary, Beth Mensing.

► The Pathfinders from both Florida and Georgia-Cumberland conferences joined in a camporee late in October. More than 30 clubs were represented with a total attendance of more than 1,000 boys and girls. A most profitable and enjoyable weekend was spent in outdoor camping, nature hunts, contests, inspiration services, and campfire singing. G. Ray James and W. E. Dopp served as camporee directors. They were assisted by leaders of the attending organizations.

► A recent one-month sale of "white elephant" items by the Orlando Central Welfare Center resulted in funds for the center's work. A substantial surplus was donated to the Police Department of Orlando for Christmas distribution among the Seminole Indians.

► Mrs. Dudley Van Buren is manager of the Miami branch of the Florida Book and Bible House, which opened this summer near the Greater Miami Academy. The branch carries an ample stock of Adventist publications as well as sacred records, songbooks, and health foods.

► Madison College held its fifty-third annual convention of self-supporting institutions recently. Fifteen units in the Southland and one in Mexico were represented. Meeting with this large group of workers were Dr. John Scharffenberg, formerly of the International Nutrition Research Foundation; Dr. K. M. Kennedy, of Southern Missionary College; and L. J. Leiske and O. L. Heinrich, of

the Southern Union Conference. Charles Harris, of the Pewee Valley Sanitarium and Hospital, was elected president of the league for next year; Robert Zollinger, vice-president; and Florence Felle-mende, secretary-treasurer.



Southwestern Union

Reported by
H. W. Kleser

► Thirty persons have been baptized at San Antonio, Texas, as a result of the Barron-Turner evangelistic effort. Two of these, Mr. and Mrs. William Rainery, are 101 and 102 years old respectively. Others are studying with the pastor, Obed Graham, and another baptism is planned soon.

► On Sunday morning, October 20, a live television series was begun in the Rio Grande Valley. David Watts is the speaker and Ray Turner is music director. Favorable comments have been received from a wide area.

► The Adventist churches in Texas' golden triangle—Beaumont, Port Arthur, and Orange—sponsored a booth at the South Texas State Fair, October 17-26. The booth featured the "Open Bible" as the center and basis of all Adventist belief. Thirty-six women and five men served at the booth. Among visitors' comments were these: "We are well acquainted with Adventists and appreciate their work." "I used to be an Adventist and desire to return." "I am moving to Beaumont and want to come to your church."

Correction

On page 23 of the REVIEW for September 19, Karl H. Bahr was identified as treasurer of the Inca Union Mission. This should have been treasurer of the Bolivia Mission. The treasurer of the Inca Union Mission is Henry Baerg.

ANSWERS TO

Your Denominational IQ

(Page 10)

Answers: 1-W. A. Scharffenberg; 2-Robert A. Hare; 3-B. G. Wilkinson; 4-E. W. Tarr.

Church Calendar

Home Missionary Day	January 4
Church Missionary Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18
Bible Evangelism Crusade	February 1
Church Missionary Offering	February 1
Faith for Today Offering	February 8
Christian Home and Family Altar	February 15
Christian Home Week	February 15-22
Temperance Commitment Day	February 22
Literature and Visitation	March 7
Church Missionary Offering	March 7
Sabbath School Rally Day	March 14
Missions Advance Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Thirteenth Sabbath Offering (South America)	March 28
Missionary Magazine Campaign	April 1-30
Church Missionary Offering	April 4
Loma Linda University Offering	April 11
Bible Correspondence School Enrollment Day	April 25
Health and Welfare Evangelism	May 2
Church Missionary Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering (North American Indians)	June 27

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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1964 Price List of Periodicals

PUBLISHED BY THE REVIEW AND HERALD PUBLISHING
ASSOCIATION, TAKOMA PARK, WASHINGTON 12, D.C.



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	*SPECIAL PRICE
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	**Perpetual \$11.75

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Liberty 1.25	
GO 2.25	
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*SPECIAL PRICE	
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Worker 3.75	
Liberty 1.25	
GO 2.25	
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	*Price
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**Perpetual (effective until next campaign)	4.75
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Single copies, each50

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CHILD'S HOME COLOR SET, per year50
JUNIOR QUARTERLY, each15
JUNIOR QUARTERLY, per year50
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per quarter20
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News of Note

Far Eastern Division Council

A. E. Gibb, secretary of the Far Eastern Division, reports items of interest from the division council just concluded in Baguio, Philippines. The South Philippine Union, with more than 50,000 members and a rapidly expanding work, has been divided. E. A. Capobres has been appointed president of the new Central Philippine Union, and M. G. Jereos becomes the secretary-treasurer. V. M. Montalban has been appointed president of the new South Philippine Union and P. T. Reyes will serve with him as secretary-treasurer. A. J. Robbins, of the North Philippine Union, has been called to be president of the growing Hong Kong-Macao Mission, and T. C. Murdoch, of Mountain View College, has been appointed president of the North Philippine Union.

Our work in the Indonesia Union has advanced under the blessing of God, calling for the formation of the East and West Indonesia unions. W. L. Wilcox and G. E. Bullock have been appointed, president and secretary-treasurer, respectively, of the new West Indonesia Union, and A. M. Bartlett will serve as president of the East Indonesia Union.

C. H. Davis, veteran worker and leader of the Korean Union, has asked to be relieved, and C. A. Williams has been appointed president of that field. In the Korean Union the baptized membership now exceeds 21,000 and Sabbath school membership has passed 85,000.

The message of salvation through Christ and the call to prepare for His return are reaching multitudes, and the above changes to care for an enlarging work are physical evidences of fulfilling prophecy and the outpouring of God's Spirit according to His promise.

D. S. JOHNSON

New Hospital Techniques Introduced in Brazil

Dr. Adelio Rocca, a young Brazilian, completed his medical training in North America. After two years of further training and experience he returned to his homeland prepared to use the new techniques and procedures he had learned. While at the Washington Sanitarium, under the direction of Dr. Kenneth Cruse, he had learned the technique for treatment of ulcers of the stomach with the newly developed freezing process, which has been very successful. The process involves placing a soft latex rubber bag in the stomach by swallowing, then passing through the bag low-temperature refrigeration fluid at the point of freezing. Dr. Rocca acquired one of these refrigeration units and related equipment to take with him upon his return to Brazil.

In a letter just received from Dr. Ni-

canor Reichenbach, medical director of the Belém hospital, we have a report of the remarkable acceptance and popularity of this new treatment introduced into northern Brazil by the physicians of the Belém hospital. The daily papers gave an excellent report of the appreciation of the public for this significant service.

We deeply appreciate the excellent work of these able physicians.

T. R. FLAIZ, M.D.

Perpetual Subscribers Only, Please Note

This is to answer some questions from our ever-growing list of perpetual subscribers. First, the word "perpetual" does not specifically apply to the price of any of our church papers, but to the *permanency* of the subscription and the method of processing it by the Book and Bible House and the publishing house. As with all our literature, the price is subject to change. However, the price announced for an annual campaign holds good for new and continuing perpetual subscriptions until the next annual campaign. If the following year the annual campaign price is changed, that new price—which is the lowest available—will be the price for perpetual subscriptions for the next 12 months.

Once you are on the perpetual plan you no longer send in a subscription annually. Instead, you wait for a bill from the Bible House. When you receive your bill you should remit promptly to the Bible House, *not* to your church missionary secretary or to the publishing house. If after three notices the bill is not paid your subscription is subject to cancellation. All changes of address should be reported promptly to the Bible House. At any annual renewal time, a perpetual subscriber, if he so desires, may return to the plan of simply subscribing year by year through the church missionary secretary.

R. G. CAMPBELL, *Manager*
Periodical Department
Review and Herald Publishing Assn.

Evangelism in Costa Rica

The following telegram from C. L. Torrey, treasurer of the General Conference, tells of enthusiasm for evangelism in the Republic of Costa Rica, in Central America:

ATTENDING WORKERS' SESSION CENTRAL AMERICAN UNION. EVANGELISM SUPERSEDES ALL ELSE. 1964 GOALS FOR EVANGELISTIC EFFORTS 151, BAPTISMS 5,600; HIGHEST IN UNION'S HISTORY. WONDERFUL SPIRIT OF DEDICATION AND UNITY. WORKERS IN DEAD EARNEST. NEW DAY CENTRAL AMERICA.

Paul's Letters Discussed

During 1964 we will run an array of articles in comment on Paul's letters. A group of able Bible teachers will discuss one after another of the Pauline letters. By the time the symposium has all been run we will have examined all these Epistles. We believe this material will be of very great interest to our readers. You will get a fresh look at the very heart of the New Testament.

But remember that in order to have this material you will need to be a subscriber. Are you one of those whose subscription is now running out and you have just failed to renew. Here is your last—note, last—opportunity to renew at the special low price which has been held open till the end of the year. The price is only \$4.75 a subscription. If you are a pastor or other church leader, won't you please remind your flock of this fact? There will be much in the REVIEW of great worth and interest in the coming year; you need the REVIEW.

MV Reprints From the Review

Three articles recently published in the REVIEW AND HERALD will soon be available in the popular MV Leaflets, offering guidance to young people in an array of topics. The three new reprints will be: MV Leaflet 67, "Church Decorum," by Theodore Carchich; MV Leaflet 75, "Five Principles of Effective Prayer" by Harold L. Calkins; and MV Leaflet 76, "What It Takes to Be a Missionary" by Orley Ford. These will be distributed by conference MV departments and the Book and Bible Houses.

MILDRED LEE JOHNSON



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

WASHINGTON, D.C.—A State of Minnesota judgment against a woman who refused to serve on a jury because of religious convictions was vacated here by the U.S. Supreme Court and the case was remanded to the Minnesota Supreme Court for reconsideration.

WASHINGTON, D.C.—President John F. Kennedy put his signature here to a Congressional bill authorizing the striking of medals commemorating the 250th anniversary of the birth of Father Junipero Serra, pioneer Roman Catholic missionary in California.

VATICAN CITY—As Vatican officials occupied themselves with details of Pope Paul's visit to the Holy Land, January 4 to 6, word reached here from Istanbul that Ecumenical Patriarch Athenagoras, supreme leader of Eastern Orthodoxy, had proposed that the occasion be used for a summit meeting in Jerusalem of the heads of all Christian churches of East and West, in the interest of Christian unity.